MAJOR THEMES OF QURAN

1 **J2019/12/Q2/A**

Using the Qur'an passages set for special study in the syllabus, outline the relationship between God and two of His Messengers: Adam, Abraham, Jesus. [10]

MARKING SCHEME

A comprehensive answer will provide an account of two prophets, focusing on their relationship with God, not on an explanation of the verses referenced. Candidates may include some of the following points. All other relevant points must be credited. **Adam (2.30–37)**: God is the creator and prophet Adam was His first creation. God bestowed special status on Adam by making him first human and the first prophet. God's relationship with Adam was that of a teacher and student. He granted him knowledge that shows the superiority of humans over angels due to what they know. God required obedience from Adam and tested him by forbidding him from touching a specific tree, without explaining why – so God tested Adam from the beginning. Part of this test was when Satan came to tempt Adam and his wife into eating from the tree. Adam's disobedience led to his expulsion from Paradise. God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God in repentance for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. It is the nature of humans to sin and for God to forgive. **Abraham (6.75–79)**: God gave Ibrahim knowledge of Himself through the law and order of the heavens and the earth. God guided him through His signs, and Abraham turned towards Him, turning away from thinking created things were his Lord. Abraham used his intellect and reasoning to work out that there was one unseen God and rejected the idols. Their relationship comes through the created order with God showing Abraham, through this order, His Unity and His control over creation. Once Ibrahim found

who his creator was, he stayed firm. **Jesus (5.110)**: Jesus/Isa was given special guidance and miracles to realise God's status as Creator and his status as a prophet. God gave Jesus miracles as a sign of His power and to support him: The Holy Spirit allowed him to speak to the people as an infant and give life to the dead and heal the sick. God gave knowledge of the Law and the Gospel to Jesus to teach the people how to live their lives in accordance to God's laws. Gods helps his prophets and He saved Jesus from execution, which showed God's love and protection for him.

MODEL ANSWER

PARAGRAPH 1 (HAZRAT ADAM)

When none lived on the earth Allah decided to create man to worship Him and live on earth. Angels and Jinn were created before man (Hazrat Adam). Allah told Angels about the creation of man and his sending on earth being the leader. The angels questioned the creation highlighting that man would cause bloodshed and mischief on earth. Allah said to the Angels that he was going to create a mortal from clay and angels were to bow down before him. When Allah created Hazrat Adam (AS) in the nicest shape He commanded the angels and the Jinn to bow down before Adam whereupon all bowed down except Iblis, the Jinn. Iblis then swore to misguide Adam and his children but Allah had given man the knowledge guidance to distinguish between the right and wrong to avoid luring away. These events are highlighted in chapter # 7 Al-Aaraaf and chapter # 15 of Quran. Thereafter to prove the distinction of man Allah taught Hazrat Adam (AS) some names mentioned in Surah al Baqarah ***"He taught Adam the names of all things."*** Allah asked angels to say those names but angels couldn't and praised the Glory of Allah. When Allah asked Hazrat Adam (AS) to say those names, he did. So turning to the angels Allah said ***"Did I not tell you I know everything that is in the earth and heavens ...."(2:33)Al-Baqarah.*** Allah then asked Hazrat Adam (AS) to live in the paradise. He had everything to enjoy but he was alone so Allah created Hazrat Hawwa as his wife. Allah said to

Hazrat Adam (AS) to live in paradise and eat freely except from a particular tree. This was intended to test them and teach them self-control. Iblis was trying hard to misguide both. At last, he succeeded and tempted Hazrat Adam (AS) and Hazrat Hawwa (AS). As soon as they both approached the forbidden tree, they both became naked. Until then, they did not know what nakedness was. They had no cause to be ashamed of but now they felt ashamed and cover themselves with leaves and tried to hide but there was nowhere they could hide from Allah. Hazrat Adam (AS) and Hazrat Hawwa realized and regretted their mistake. There then Allah taught them a prayer for forgiveness. So following that Hazrat Adam (AS) and Hazrat Hawwa asked Allah's forgiveness and it was granted. The prayer is stated in Surah Aa'raf in the following words: They (Adam and Eve) said: ***"Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al- Aa'raf.*** He then commanded Hazrat Adam (AS) and Hazrat Hawwa to go down on earth, live and die there. He also told them that he would send guidance for them, so that they wouldn't deviate from the Right path. So Allah revealed guidance Hazrat Adam (AS) and he was given the distinction of being the first man and first apostle on earth.

PARAGRAPH 2 (HAZRAT IBRAHIM)

Hazrat Ibrahim (AS) was born in Chaldeans, also known as Babylonia. At that time some people worshipped idols of stone or wood where as some people worshipped shiny distant objects like sun, moon, star, etc. His father Azar, was an idolater who made idols and rejected Allah completely. Since his childhood Allah bestowed him with the light in his heart and mind and gave him wisdom. He was never attracted towards idols his father made rather he played with them. One day while he was playing with the idol having long ears, his father forbade him to play. Hazrat Ibrahim (AS) asked why this idol having long ears than us, Azar's reply made Hazrat Ibrahim (AS) to laugh that these big ears show deep knowledge of this god. When Hazrat Ibrahim (AS) grew up visiting the temple with his father, his heart had been full of hatred for idols. He always found it astonishing that how people begged before the statues that couldn't even help

themselves. One night he left his house to go to a mountain. There he sat resting his back on a wall and looked at the sky. He looked on planets and the shiny distant objects worshipped by his people pondering why they are worshipped. He considered what was beyond the moon, the stars and the planets (i.e. Allah) and was astonished that these objects were worshipped by men when man has been created to worship the Creator of these planets appearing and disappearing on His commands.This event of Hazrat Ibrahim (AS)'s pondering and realization is discussed in 75-79 of Surah An'am. Followed by this he argued with his people & made it clear that shiny distant objects are unworthy of worship & that they are among the signs of Allah who is all worthy to be praised and worshipped. In this connection Allah Almighty commanded: ***"And from among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but Adore Allah who created them, if it is Him you wish to serve" (41:37) Al-Fussilat.*** After revealing the truth of shiny distant objects he turned to the group who were practicing idolatry. He thought he would give idolaters a practical lesson. Once when people were busy celebrating festival, he went to the temple where the idols were kept. He asked the idols, ***"How do you do? Here is the food and drink. Why don't you help yourselves?"*** The stone idols were silent of course. He now took an axe and began to break all the idols except the biggest which he spared with purpose and left the axe hanging round the neck of the biggest idol. When people came to the temple they were astonished to find the idols broken. They asked themselves who had done this mischief and thought of Hazrat Ibrahim (AS), the only one who talked disrespectfully about the idols. Soon Hazrat Ibrahim (AS) was found out. They asked him ***"Who broke tire idols?"*** Hazrat Ibrahim (AS) replied "***Asked the biggest idol".*** The people knew that the idols could not talk. When they said this to Hazrat Ibrahim (AS), he asked ***"Why do you worship them? They can't talk, move or understand anything. Why do you ask them for favor?"*** The people who had no answer of his questions were sure Hazrat Ibrahim (AS) broke the idols. The called a meeting and decided to burn Hazrat Ibrahim (AS) alive. A big fire was set and Hazrat Ibrahim (AS) was

thrown into it. But a miracle happened which is highlighted in Quran in the following words: "***When they threw him in the fire, We commanded, O Fire! Be cool and comfortable for Ibrahim".(21:69) Al-Anbiyaa.*** Quran also narrate the story of his son Ismail when he prayed to Allah to have a son. Allah granted the prayer and bestowed him with a son gentle like him. Related to both Quran discusses about the dream Hazrat Ibrahim (AS) saw through which he was ordered to slaughter his son in the name of Allah. When Hazrat Ibrahim (AS) shared the dream with his son Hazrat Ismail (AS) he responded in obedience & asked his father to do as commanded and his father would find him patient in adversity. The moment Hazrat Ibrahim (AS) was attempting to slaughter his son miracle happened and the dagger didn't work. Followed by this Allah stopped him and said, "***…….. O Ibrahim stop! You have fulfilled your vision……" (37:104-105) Al-Saffat.*** Thereafter, Allah ransomed Hazrat Ismail (AS) thru a sheep when both father and son fulfilled the trial.

PARAGRAPH 3 (HAZRAT ISA)

Hazrat Isa (AS) was the son of Hazrat Maryam (AS). He was born miraculously from Hazrat Maryam (AS) who is believed to be a chaste, God-fearing and one of the best women of the whole mankind. She gave birth to Hazrat Isa (AS) as a virgin mother by Allah's command. In this connection the Quran states: ***"Verily I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah." The Angel said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son". She said "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: "That is easy for me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)." (19:18-21) Al-Maryam.*** We believe, everything is possible for Allah, when He wants to get something done, He only says, 'Be' and it Becomes. We know that Hazrat Adam (AS) was created by Allah without a father and a mother. So it was no wonder that Allah created Hazrat Isa (AS) without a father. When he was born he could talk even as a baby. Soon after his birth Hazrat Isa (AS) talked and surprised the people around him. He

spoke about the unity of Allah, the chastity of his mother which was being doubted by the people and about his apostleship. According to the reports, he was made prophet of Allah when he was 30. He did his duty as a prophet for three years and delivered the message of Allah to his nation called Bani Israel (the children of Israel). Allah bestowed him with several signs to prove his apostleship to his people. The signs were the powers and miracles granted to him by Allah. He could make birds out of clay, heal incurable diseases like leprosy within minutes, restore the eyes of the blind and also make the dead come alive. He could do all these miracles by the mercy of Allah. The Quran mentions the miraculous powers of Hazrat Isa in Surah Maidah. The Quran states: "*... And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) AI-Maidah.* Moreover, Allah bestowed him with the knowledge of the scripture revealed before him, Torah. Also, Allah revealed a scripture on him called Injeel. The Quran states: "*And We sent following in their footsteps, Jesus, the son of Mary, confirming that which came before him In the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." (5:46) AI-Maidah.* He showed the miracles to his people to assure them about his prophethood and also he conveyed the message of Allah to them i.e. to submit to Allah alone and to praise and worship Allah alone without setting up partners with Allah. But some of his followers made fantasies about him and they considered him a part of Allah even a son of Allah. The Quran states: "*They have certainly disbelieved who say that Allah is Christ, the son of Mary….. (5:16) Al Maidah.* Muslims believe in Hazrat Isa (AS) as a prophet and a servant of Allah. They do not believe that he is the son of Allah. Muslims believe that Allah does not have a son or daughter. He is not like any of the creatures he has created. There is none like him. The Quran states "*To Him is due the primal origin of the heavens and the earths how He can have a son*

when he has no consort?" (6:101) Al-Anam. According to the reports, after three years of his preaching the Children of Israel became his enemies. The reason of their enmity was the news they had already received from their scripture Torah. From the scripture they already knew that Hazrat Isa (AS) would abrogate their religion, bringing his religion. So the children of Israel, other than the few loyal supporters, not only rejected his message but alsorefused to accept his miracles by calling them the magic. Their hatred and hostility to Hazrat Isa (AS) became so intense that they even planned to assassinate Hazrat Isa (AS). They sent a man named Tutyanus to his home in order to assassinate Hazrat Isa (AS). Meanwhile, Allah sent Hazrat Jibrael with a small cloud through which Hazrat Isa (AS) was ascended to the heavens. This event occurred in the Mosque of Jerusalem in the night of power. It is reported that Hazrat Isa (AS) was 33 when Allah raised him to heaven. Allah also made the face of Tutyanus resembling to Hazrat Isa (AS)'s face. When Tutyanus didn't return after long; the children of Israel went into the House of Hazrat Isa (AS) and killed Tutyanus considering him to be Hazrat Isa (AS). Although Jews and Christians believe they killed Hazrat Isa (AS) or crucified him but Allah declares their beliefs to be false and untrue. The Quran states: ***"And [for] their saying, Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following assumption. And they did not kill him, for certain." (4:156) Al-Nisa.*** After six years of the ascension of Hazrat Isa (AS), his mother Hazrat Maryam (AS) departed from this world. Muslims believe that Hazrat Isa (AS) will be descended on earth few decades before the Final Day of this universe. He will follow the Shari'ah of Hazrat Mohammad (PBUH) and together with Imam Mohammad Mehdi, he will defeat and kill Dajjal. It is also reported that he will destruct the cross which Christians revere in his remembrance. For seven years he will rule on earth establishing peace and justice and thereafter he will depart from this world facing death like any

other mortal. He will be buried next to the grave of Hazrat Mohammad (PBUH) in Madinah.

NOTE: YOU HAVE TO WRITE ANY TWO PARAGRAPHS OF YOUR CHOICE AND EXTRA DETAILS MUST BE REMOVED.

2 **J2019/12/Q2/A**

The Qur'an teaches Muslims about their relationship with God. Write about this relationship using the passages you have studied. [10]

MARKING SCHEME

These passages are about God's relationship with creation, but each talk about that relationship in a distinctive way. They all allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him, which can be done in different ways. **Sura 1** Talks about humankind being created to worship God and that can be done in many ways, prayer, following the sunnah, making dua, etc. It emphasises that He is the creator and controller of all that is in the heavens and the earth, and that He will judge over humankind. They in return should ask Him for help to remain guided. Asking for help is important which is why this is used as a prayer. **Sura 96.1-5** This shows the link between humankind and God by emphasising the creation of humans, and that He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it. **Sura 99** This shows that the earth is created for humankind's benefit and that they will be judged at the end of time according to how they lived their lives on it. That could be related to how well they followed God and His Messenger (pbuh), how they fulfilled their obligations, or how they looked after the earth which was created for their benefit. They have a responsibility for their actions, so although God provides for humans, they have to do good to show God that they are grateful. **Sura 2.21-22** This passage shows that God provides sustenance for His creation. He gives so that they can have shelter,

food and drink. They should therefore look after their environment and protect the things that God has provided for them. God wants humans to acknowledge that He is the one who provides them with this, and not anyone else, and so they should not seek to praise others for what they have been given by God. **Sura 96.1–5** This shows the link between humankind and God by emphasising the creation of humans, that He is their creator and no one else. He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it.

MODEL ANSWER

PARAGRAPH 1 (INTRODUCTION)

These passages are about God's relationship with creation, but each talk about that relationship in a distinctive way. They all allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him, which can be done in different ways.

PARAGRAPH 2 (SURAH ALAQ – SURA 96 : 1-5)

Human beings are Allah's best creation because we have been given the ability to think and follow the right path in life. Allah created Adam not only as the first Prophet but also the first human being, hence the first relationship Allah has with us is that we are his creation and He is our creator. Surah Alaq, Allah reveals He created us, ***"from a clot of congealed blood"*** and perfected us in the shape of a complete human. In addition to this, He enabled us to read and write with the help of pen by saying, ***"He who taught man the use of pen, taught men what he knew not."*** Surah Alaq also highlights the importance of learning and education, through which human beings progress and are granted His blessings.

PARAGRAPH 3 (SURAH FATIHA – SURA 1)

In Surah Fatiha Allah says, ***"Praise be to Allah, Lord of all the worlds."*** Not only is Allah our creator, but He is also our Sustainer. He provides us all comforts of life by His numerous blessings. It also highlights the two basic features of Tawhid. Firstly the, focus of all form of worship shall only be for Allah only. Secondly, that when we are in need of help, we should only ask for help, it says, ***"you alone we worship and your help we seek."*** This Surah further guides us by a Dua for guidance from Allah of the straight path which is the path of all Prophets and pious people so that we are rewarded by Him for our deeds by saying, ***"The way of those whom you have blessed."***

PARAGRAPH 4 (SURAH BAQARAH – SURA 2 : 21-22)

The verse of **Surah Baqarah** focuses on the fact that Allah is the Creator of all people past and present. It not only stresses on Allah as the sole Creator but also as Provider of sustenance and life for all human beings. It is He who has provided for humans everything from the earth and below the sky. All food and fruits are His blessings and we must recognize His powers, ***"And send down from rain from the heavens and by it brought fruits for your sustenance."***Furthermore, it also teaches us righteousness can only be achieved by worshipping Him alone and not setting up partners with Him, ***"Do not set up rivals with Allah, when you know."***It is important for us to accept and thank Allah for all His favours and in believing Him to be our Creator and Provider of numerous blessings.

PARAGRAPH 5 (SURAH NAAS – SURA 114)

In Surah Fatiha, Allah has described Himself as ***"Most Gracious, Most Merciful."*** Not only He has taught men the ability to think and stay on the right path, but has also taught how to stay away from evil doings of people who do not fear Him. The verses of **Surah Falaq** and **Naas** are protection against such evil forces. These verses are recited by Holy Prophet when he was under spell of black magic. Allah is the one who can protect us from all attacks only if we

maintain a strong relation with Him in worshipping Him. Surah Naas says, ***"Say I seek refuge with the Lord of Mankind."***

PARAGRAPH 6 (SURAH ZILZAAL – SURA 99)

By describing himself as ***"Master of the Day of Judgment",*** Allah puts us in tests. He has given us free to either way. So reward and punishment is our last relationship with Allah as He says, ***"He created death and life to test you as to which of you is best in deed."***On the Day of Judgment, Allah will be our judge and we will be accountable for our deeds. There will be no bargain or requests made that day. Not the smallest good or bad deed shall go unnoticed by Him. **Surah Zilzal** says, ***"Then anyone who has done an atom's weight of evil shall see it"***the doers of good shall be blessed with heaven and the evil doers will be thrown in hell. This enables Muslims to do good in this life and to remember the day when all will come to an end then there will be no going back.

3 **J2017/12/Q2/A**

From the Qur'an passages set for special study in the syllabus, describe the ways in which God gave knowledge of Himself to His Messengers. [10]

MARKING SCHEME

The relevant passages from the syllabus are **2.30–37**, **6.75–79**, **5.110**, **93** and **108**. These passages mention the prophets Adam, Ibrahim, Isa and Muhammad. Candidates could say that God gave **Adam** knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. Adam was taught the names of all the things in creation, and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realised his mistake and through this event turned to God for forgiveness. Through these events Adam learnt about God's creation, His Knowledge and His forgiveness. **Ibrahim** was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the

stars and the moon and the sun, which people at his time worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. Through these events he turned himself to believe in God and did not associate partners with Him. God showed Ibrahim His Unity, and His control over creation. **Isa** was given special miracles which helped him understand the power of God. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach to the people. He was also able to give life to the dead and heal the sick, by the will of God. This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him. The **Prophet Muhammad** faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. God gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, which some say is a river in paradise, or offspring. He learns about God through His generosity, mercy and guidance. Candidates should expand on the above points and better candidates will write about at least two of the prophets mentioned. Candidates should not merely describe stories, but relate it to knowledge of Himself.

MODEL ANSWER

PARAGRAPH 1 (HOW GOD GAVE KNOWLEDGE TO ADAM)

God gave Adam knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. Adam was taught the names of all the things in creation. The Quran says, ***"He taught Adam the names of all things."*** and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realised his mistake and through this event turned to God for forgiveness. The Quran mentions this incident in following

words, ***"Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al-Aa'raf.*** Through these events Adam learnt about God's creation, His Knowledge and His forgiveness.

PARAGRAPH 2 (HOW GOD GAVE KNOWLEDGE TO IBRAHIM)

Ibrahim was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which people at his time worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. In this connection Allah Almighty commanded: ***"And from among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but Adore Allah who created them, if it is Him you wish to serve" (41:37) Al-Fussilat.*** Through these events he turned himself to believe in God and did not associate partners with Him. He asked his follow members to follow Allah and worship Him only as Allah only deserves to be worshipped. Instead of following the right path his follow members became his dangerous enemy. A big fire was set by his follow members and Hazrat Ibrahim (AS) was thrown into it. But a miracle happened which is highlighted in Quran in the following words: "***When they threw him in the fire, We commanded, O Fire! Be cool and comfortable for Ibrahim".(21:69) Al-Anbiyaa.*** By this, God showed Ibrahim His Unity, and His control over creation.

PARAGRAPH 3 (HOW GOD GAVE KNOWLEDGE TO ISA)

Isa was given special miracles which helped him understand the power of God. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach to the people. The Quran states: "***And We sent following in their footsteps, Jesus, the son of Mary, confirming that which came before him In the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction***

for the righteous." (5:46) AI-Maidah. He was also able to give life to the dead and heal the sick, by the will of God. The Quran mentions the miraculous powers of Hazrat Isa in Surah Maidah. The Quran states: ***"... And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) AI-Maidah.*** This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him.

PARAGRAPH 4 (HOW GOD GAVE KNOWLEDGE TO H.P)

The Prophet Muhammad faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. Prophet faced many hardships such as death of his infant sons, breaks in revelations, severe persecutions but God also gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, which is a river in paradise. He learns about God through His generosity, mercy and guidance.

4 **N2016/11/Q2/A**

From Qur'an passages you have studied, write about what lessons can be learnt from God's conversations with Adam and Jesus. [10]

MARKING SCHEME

Adam (2.30–37): Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief unlike the angels who only glorify God. When God spoke to Adam, he taught Him and gave him knowledge of things that the angels did not know. God gives knowledge to whom He wills. It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge. God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into

eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans. God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. This passage tells Muslims about the favours God gives his prophets. He gives them knowledge for guidance, and He forgives when people turn to Him in repentance. **Jesus (5.110):** Jesus/Isa was given special miracles which helped him understand the power of God. God asked Jesus to recount the blessings that God had given him and his mother (Maryam), showing that God gives his prophets favours to help them in their lives. God then gives a list of the things He has given Jesus, and the benefits of those favours: He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach the people how to live their lives in accordance to God's laws. He was also able to give life to the dead and heal the sick, by the will of God. He also protected Jesus from the unbelievers who accused Jesus of magic and did not believe His powers were a sign of God's majesty. This all showed Jesus the favours he was given by God which allowed him to believe in Him and follow Him.

MODEL ANSWER

PARAGRAPH 1 (INTRODUCTION)

From the God's conversations with Adam and Jesus we can learn many lessons. The stories of Adam and Jesus and their relationship with Allah provides us various lessons that we can learn.

PARAGRAPH 2 (LESSONS FROM ADAM)

Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief unlike the angels who only glorify God. When God spoke to Adam, he taught Him and gave him knowledge of things that the angels did not know.

God gives knowledge to whom He wills. It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge. God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans. God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. This passage tells Muslims about the favours God gives his prophets. He gives them knowledge for guidance, and He forgives when people turn to Him in repentance. From the story of Hazrat Adam (A.S) we learn that emotions can take us to the highest or drag us to the lowest levels. Hazrat Adam (A.S) was granted superiority over the angels due to the knowledge of emotions but later when his emotions lured him away and he and his wife took fruit from the forbidden tree, this resulted in their expulsion from Paradise and they were descended on earth. Therefore, we should utilize our emotions in accordance to the commandments of Allah to gain His blessings. The main hub of emotions i.e. our heart should only belong to Allah and our trust and sincerest feelings of love and respect should all be for Allah alone. If these emotions aren't used rightly and we rather than adoring Him admire materials or His creations more, then they could result in His Wrath and Anger for us. We also learn that desperateness is always evil. Iblis who was desperate to do leadership on earth on learning that Allah granted leadership to Hazrat Adam (AS) became arrogant and rebellious. This is because desperateness always lack in gratefulness in prosperity and patience in adversity. We should not be desperate to get anything in our life. Rather, we should keep our sight with firm faith on Allah that He knows what we deserve and what is the best for us. If we gain what we desire and pray for, rather than being rebellious we should practice patience considering His judgment being the Just and better for us and our future.

PARAGRAPH 3 (LESSONS FROM JESUS)

Jesus/Isa was given special miracles which helped him understand the power of God. God asked Jesus to recount the blessings that God had given him and his mother (Maryam), showing that God gives his prophets favours to help them in their lives. God then gives a list of the things He has given Jesus, and the benefits of those favours. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach the people how to live their lives in accordance to God's laws. He was also able to give life to the dead and heal the sick, by the will of God. He also protected Jesus from the unbelievers who accused Jesus of magic and did not believe His powers were a sign of God's majesty. This all showed Jesus the favours he was given by God which allowed him to believe in Him and follow Him. From Hazrat Isa's life we learn that nothing is impossible for Allah. Allah doesn't need a cause for effect but He is the causes of all causes. His life also teaches us to face the opposition of evildoers patiently and never give up. Though he was given miracles but we should not consider him a family member of Allah as he is only the servant of Allah and all miracles were given by Allah as Quran says, "... ***And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) Al-Maidah.*** This verse cleary states the word **"My Leave"** which shows all miracles were from Allah. From this story we also learnt that if we will follow the right way (the way of Allah) so Allah will also help us in return like He saved Isa from jews by raising him up unto himself. The Quran states: ***"And [for] their saying, Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following assumption. And they did not kill him, for certain." (4:156) Al-Nisa.***

5 **N2015/11/Q2/A**

Using Qur'an passages you have studied from the syllabus, describe how God guided His messengers to increase their belief in Him. Refer to at least two messengers in your answer. [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 3

6 **J2015/12/Q2/A**

Using Qur'an passages from the syllabus, describe what the Qur'an teaches about God's responsibility to His creatures and their duties towards Him. [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 2

7 **N2013/12/Q2/A**

Using passages you have studied, write about the main teachings about God in the Qur'an. [10]

MARKING SCHEME

The passages in the syllabus relating to God in Himself are: **2.555; 6.101-103; 41.37; 42.4- 5; 112.** These are not the only passages the candidates can use. Candidates can use any number of passages to write about but they should write with some detail about the suras and not merely give general comments/themes

about them. Candidates may say that God tells humankind about his oneness, e.g. but they should elaborate on this by writing things like, He uses the word Ahad to tell humans about His oneness but it is not just that He is one, he does not have any partners or any children to share in His power/authority and so humans should not think of Him as like themselves. This is further emphasised by the line, there is no one like Him, meaning that no one can compare to what he looks like or what He is capable of doing. Another example could be that God tells humans about His knowledge, which is seen in passages 2.255 and 6.101–103. They could quote what these passages say about God's Knowledge and elaborate on what this means. There may be some repetition from Q1a, but this answer should be more focused and more detailed, and the passages should be linked in some way.

MODEL ANSWER

PARAGRAPH 1 (INTRODUCTION)

The first five passages;Ayat-ul-Kursi, Surah Anam, Surah Fussilat, Surah Shura and Surah Ikhlas are about Allah in Himself, all these passages highlight Oneness of Allah, Tawhid which is the foundation of Islam.

PARAGRAPH 2 (SURAH BAQARAH – SURA 2 : 225)

The first passage Ayat ul Kursi describes Allah Oneness and Uniqueness in a comprehensive way. Firstly, it reminds about Allah's Oneness by saying, ***"Allah there is no God but He."***This explains how Allah is alone in His person and the only one. Then it explains His incomparable attributes by saying He is unique in person and is Every Living. It also teaches Allah as the source of all knowledge and the fact that whatever knowledge people possess is only which He grants them. Secondly, it reminds us that He is the alone owner of everything in the heavens and earth by saying, ***"to Him belongs whatever is in the heaven and whatever is on the earth."*** Furthermore, it states that Allah is tireless and

there is no limit to His power and energy. All these are presented by Allah as evidence of Tawhid.

PARAGRAPH 3 (SURAH ANAM – SURA 6 : 101-103)

Surah Anam describes how Allah created all things including the heavens and the earth scratches and that without anyone's and assistance or suggestion. It also confirms the fact that He does not have any descendent by saying , ***"How can He have a son when He has no Consort (wife)?"*** .This confirms that no one has share in His ownership and declares His limitless powers and knowledge of everything by saying, ***"No vision can grasp is over all visions."***Allah is far beyond our imagination and invisible to eyes.

PARAGRAPH 4 (SURAH FUSSILAT – SURA 41 : 37-39)

Throughout history , many people have begun worshiping the sun and the moon due to their beauty and power. The Quran says that these are just the signs of Allah who is the Creator of all. The example use in Surah Fussilat can be applied to many other great things that man desires or fears so much that he ends up worshipping them , It says , ***"Adore not the sun or the moon but adore Allah who Created them."***These creations are just a reminder of the creator and His limitless powers and we are reminded to only worship its Creator rather than the creation. Worshipping other bodies is shirk which according to the Quran is ***"an unforgivable sin".*** The Quran says, ***"Allah not forgives that partners should be setup with Him, but He forgives anything else to whom He wills"***

PARAGRAPH 5 (SURAH SHURA – SURA 42 : 4-5)

The verses of Surah Shura highlights his attributes of being All Forgiving and also the fact that He desires that mankind should be forgiven. This rejects any concept of a harsh god that is found in many others religion besides Islam, it says, ***"Behold Allah is all forging, the most Merciful."*** It is no wonder that countless angels are commanded to glorify the name of Allah while seeking

forgiveness for Mankind, it says ***"and angels celebrate the praises of their lord and pray for forgiveness for beings on earth"***

PARAGRAPH 6 (SURAH IKHLAS – SURA 112)

Surah Ikhlas is one of the most comprehensive summary of Tawhid in the Holy Quran. It consists of all the basic forms of shirk, associating partners to Allah, thinking He is need of any helpers, having parents or children and comparison to anyone else. These are the general lines when someone commits the unforgiveable sin, shirk. It says,***"Say He is Allah, the one."*** This verse clearly states Him being the One God, thus rejecting any form of His partner. The word **'Samad'** in this passage means He doesn't need any one rather everyone is in need of Him hence no one can be compared to His Mighty and powers, it says, ***"and there is none like Him"***

8 **N2013/11/Q2/A**

Write about the experiences of two prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 1

9 **J2013/41/Q2/A**

Write about the relationship between God and two of the prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 1

10 **J2012/12/Q2/A**

From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 2

11 **J2011/12/Q2/A**

From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10]

MARKING SCHEME

Students are requested to check marking scheme on their own.

MODEL ANSWER

Same as Question 1

LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

LIFE BEFORE REVELATION

1 **J2019/11/Q4/A**

Describe the main events in the life of the Prophet Muhammad (pbuh) from his childhood until he received revelation. [10]

The Prophet (saw) was born in a well-known Arabian tribe, the Quraish. The Prophet's family was **"Banu Hashim"**. His father was Abdullah who died few months before his birth and his mother was Aminah. On a Monday in morning of **9th/12th Rabi – ul – Awwal 570/571 A.D**, the Prophet (saw) came to this world. When his grandfather Abdul Mutallib was informed of his birth he was overjoyed. He gave the name ***Muhammad*** to him, which was a new name and the people were surprised at it. HazratAminah fed the Prophet (saw) milk for some days and then the freed slave girl of Abu Lahab ***"Sobia"*** fed him for a few days. It was reported that significant miracles accompanied his birth; fourteen galleries of Kisra's palace cracked and rolled down and the magicians sacred fire died down. It was the general custom of Arabs living in towns to send their children away to Bedouin wet nurses so that they might grew up in the free and healthy surroundings of the desert and also learn the pure Arabic language. Shortly, after the Prophet's birth wet nurses visited Makkah from the surrounding, they took babies in their care but none offered to take the Prophet (saw). He was an orphan, so they did not expect high wages from his guardian. A wet nurse Halima Saadia (RA) from the tribe of BanuSa'ad did not get any baby and also did not want to return empty handed so she accepted Prophet Muhammad (saw) after consulting her husband. Halima Sadia experienced many miracles. The animal of Halima Sadia was also very slow but on returning to their village Bani Sa'ad animal started running very fast and was ahead of other women. They had a she camel whose milk was never sufficient for one person but now it could satisfy the whole family. Their barren land sprouted forth luxuriant grass. Likewise, earlier she lived in poverty but now after the arrival of the Prophet (saw) she became well–off. After two years of the Prophet's stay, Hazrat Haleema (RA) requested to keep the Prophet (saw) for more time, and was accepted by Hazrat Aminah. At the age of 4 years prophet experienced a first open heart surgery in world. As narrated by HazratAnas (RA) in sahih Muslim:**"Jibrael (AS) came down and riped his chest open and took out the heart. He then extracted a blood clot out of it and**

said: "That was the part of Satan in you." And then he washed it with a water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and the playmates came running into his mother, i.e. his nurse, and said: "Verily, Muhammad (saw) has been murdered." They all rushed towards him and found him all right only his face was white." It is also reported that: ***"Angels also preserved the sign of Prophet hood between his two shoulders at that time."*** After this event, Hazrat Haleema (RA) was worried about the Prophet (saw) and returned him to his mother whom he stayed until he was six. In respect of the memory of her late husband, Hazrat Aminah took the Prophet (saw) to Madinah to visit his grave. Hazrat Umm e Aiman (RA) her slave and Abdul Mutallib accompanied them. On the way back HazratAminah died and was buried at "Abwa". Now Muhammad was in the custody of Abdul Mutallib. He loved him more than all other kids and ordered his uncles not to scold him in any case. When he was 8 years olds his grandfather also died.

Before death of Abdul Mutallib he entrusted Holy prophet to the care of his uncle Abu Talib who loved him like his son even never had meal without Prophet (saw). Abu Talib would also make him sleep on his own bed. After the age of 12, his uncle Abu Talib intended to travel with the caravan of Quraish to Syria, seeing his grief Uncle took him along with the caravan. During this journey, at the place of Basra a Christian monk by the name of **Jurjais (known as Bahira)** met the caravan and forecasted an outstanding future for the Prophet (saw) and said: ***"This is the master of all humans Allah will send him with a message which will be a mercy to all beings."*** Abu Talib asked: ***"How do you know that?"*** He replied: ***"When you appeared from the direction of 'Aqabah', all stones and trees prostated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophet hood, which is below his shoulder like an apple. We have got to learn this from our books."*** Ultimately he advised Abu Talib to send him back to Makkah and not to take him to Syria for fear of the jews. Abu Talib obeyed and sent him back to Makkah with some of his servants (men). When Prophet (saw) was 14/15 years, a war (Harb-ul-Fijar) broke out between the Quraish and the Qais tribe over a petty revenge issue. Prophet (saw) did not actually participate in any of the hand-to-hand fighting nor did he charge the enemy himself. His job was only to gather the arrows for re-use by his own side's archers. The war lasted around for four

years but neither side won any battle. A short time later, a peace agreement was formed and several people took pledge to obey it, called Half ul Fadhul. The messenger of Allah witnessed this league and and commented on it with very positive words: ***"I witnessed a confederacy in the house of Abdullah bin Judan. It was more appealing to me then herds of cattle. Even in the period of Islam I would respond positively to attend such meeting if I were invited".***

When the Prophet (saw) was about 22 – 23 years of age, the fame of his exemplary character had spread all over. Hazrat Khadija (RA) [a business women of great honor and fortune], who was by now looking for such a man of excellent character to look after her business. Many notables recommended the Prophet (saw) stating that ***"If he agreed to take her merchandise to Syria, then she would pay him twice as much as she paid to others"***. The Prophet (saw) with the approval of Abu Talib accepted her offer and went towards Syria. She also sent her slave, Maysara, along to secretly watch how Muhammad (saw) behaved and conducted himself. The trip was a stunning success and on return to Makkah. Maysarah greatly praised the Prophet (saw) virtues and trading skills, saying: ***"Among all the young men of Makkah whom I know well, there are none comparable to Muhammad."*** Hazrat Khadija (RA) was impressed by these qualities too, so after few days she sent the marriage proposal through her close friend Nafisa. After consulting with the uncle Abu Talib. The Prophet (saw) accepted her proposal. The marriage was not delayed. Within three months of his return from Syria, Muhammad (saw) and Hazrat Khadija (RA) were married. Abu Talib solemnized the Nikkah; the Prophet (saw) was 25 years of age and Hazrat Khadija (RA) was 40. When prophet was of 35, due to heavy rains and flood the walls of the Kaabah sustained damage. Thus, it was decided to reconstruct the Kaabah building. All the people including the Prophet (saw) contributed physically and financially to this construction actively, though initially they were reluctant. When the time came for the laying of the Hajr e Aswad at its place, there arose a disagreement arose amongst tribes. Every tribe wanted this honor and soon the tribal leaders began to quarrel and unbuckled their swords. The dispute lasted for four days and then an old and wise men **"Umayyah Bin Mughera"** suggested: ***"Let the first one who enters the gate named Al Safa in the morning, decide the matter for us"***. The next morning, the Prophet (saw) was the first one to enter the haram and the people

cried out: ***"It is Muhammad Al Amin! We will abide by his decision"***. The Prophet (saw) asked for a big sheet, put Hajr-e-Aswad (Blackstone) on it and directed the chief of every tribe to hold the corner of the sheet to take it to the place where it was to be placed. Then he himself lifted the stone by his hands and put it at a designated corner. Thus, the Prophet's (saw) wisdom and intelligence saved the Makkans from a dreadful war.

2 **J2016/12/Q3/A**

Describe the main events in the Prophet's life before he was granted prophethood. [10]

- Same as Question 1

3 **N2014/11/Q4/A**

Give an account of the Prophet's life up to the time the revelations began. [10]

- Same as Question 1

4 **J2010/12/Q3/A**

Write about the life of the Prophet up until the first revelation. [10]

- Same as Question 1

WAY OF PREACHING

1 **J2020/12/Q3/A**

Give an account of the main events of the Prophet's preaching up until the public declaration on Mount Safa. [10]

In the month of Ramadhan, one-night Prophet Mohammad (PBUH) encountered the archangel Gabriel who brought God's message and guided to him. By this Prophet Mohammad (PBUH) also received a new career of prophethood. The Prophet (saw) naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought, would attest the truth. Initially, as per the Divine orders, Prophet (PBUH) preached the message of God silently. Mohammad (PBUH) started his task of inviting people from his closest one like his wife, friends and family members. This resulted in acceptance of Islam by around 40 members in the next few years. Since Hazrat Khadija (RZ) was the first one to know about Prophet (PBUH)'s experience of Cave Hira and she knew that her husband was no common man. She believed in him and accepted the true faith. She was the first Muslim in adult females. His childhood friend, Hazrat Abu Bakr (RZ), also believed in him when he got to know about Prophet (PBUH)'s mission and call on a return from a journey. He became first adult male Muslim. In his family members, Hazrat Ali (RZ) became the first Muslim child when he was told about Prophet (PBUH)'s experience of cave Hira and revelations by Prophet Mohammad (PBUH) himself. Prophet (PBUH)'s slave Hazrat Zaid bin Harith (RZ) also believed in him and became the first Muslim among the slaves. There were many others who believed in Prophet (PBUH) and some of them were later added in a blessed chain of AshraMubashra due to their earliest acceptance and sufferings. Few of them are HazratArqam (RZ), HazratTalha, HazratZubair, HazratAbdur Rahman (RZ) etc. The Makkans didn't pay attention to the acceptance of these followers as they were few in numbers.

After sometime, Mohammad (PBUH) received an order from Allah to preach the message among his family/tribal members. The Quran mentions this order in Surah Shua'ra ***"And admonish your nearest kinsmen". (26:214)*** To follow the orders, Prophet (PBUH) called the members of his clan, BanuHashim, to his home. He wanted to address them and invited them towards Tawhid. The Prophet said, ***"No Arab has offered to his nation more precious advantages***

than those I bring you, I offer you happiness in the world and the life to come. Who among you will aid me in this task?" But due to the interruption of Abu Lahab, He kept silent and said nothing. Next day Holy Prophet got chance after dinner and invited towards the new religion. He also informed them about his mission and prophet hood. The overall reaction was very rude by the members of his clan. But Abu Talib, an uncle of Prophet (PBUH), assured his support to Prophet Mohammad (PBUH). Hazrat Ali (RZ) despite being so young also responded to the call whenever Prophet (PBUH) placed a question for his support. The people were about to leave when the young boy Ali (RA) stood up and said: ***"I am the youngest of you, I may be a boy, my feet may be not strong enough, but O Muhammad, I shall be your helper. Whoever opposes you, I shall fight him as a mortal enemy"***. In these years of silent preaching Muslims secretly meet to share news and revelations in the house of Hazrat Arqam (Dar-e-Arqam) which is the 1st Islamic community center.

After three years of private and tribal preaching, the Prophet Mohammad (PBUH) received Divine orders to announce his mission publicly. This order is mentioned in Surah Hijr. The Quran states: ***"Therefore expound openly what you are commanded and turn away from those who join false gods with Allah". (15:94) Al-Hijr*** To follow these orders the messenger of Allah went on mount of Saffah to call upon the Makkans (Quraish) towards the unity of Allah. According to Mount Saffah, he (PBUH) addressed to Quraish and asked them: ***"If I were to tell you that there were some horsemen in the valley waiting to raid you, would you believe me?"*** The Quraish replied: ***"Yes, we have always witnessed the truth from you."*** There then he (PBUH) invited them to Islam, asked them to worship One Allah and told them that he was the chosen man from Allah i.e. the Messenger of Allah. The Prophet (saw) said: ***"I am a Warner to you before a severe torment"***. Abu Lahab promptly replied: ***"Perish you all the day! Have you summoned us for such a thing?"*** Muhammad (saw) was severely shocked and looked towards his uncle for a moment. Allah (swt) comforted his Messenger and informed him of the fearful punishment awaiting Abu Lahab. The verses were immediately revealed on that occasion: ***"Perish the two hands of Abi Lahab…." [111:1]*** Disappointed by the reaction of Abu Lahab, yet determined, he (PBUH) continued to invite the different clans one by one. His message also reached to the pilgrims of Ka'bah. He (PBUH) fulfilled the commandment of Allah to preach, so the message of Allah reached every ear

that came in contact with Mohammad (PBUH). However, this attempt of open preaching also resulted into few conversions. During this period, as many as 200 hundred people were converted. But the period of persecutions also started.

2 **J2018/11/Q3/A**

How did Islam grow in the years between the Prophet's first revelation and his first public preaching in Makka? [10]

- Same as Question 1

3 **J2015/12/Q3/A**

Give an account of the way in which the Prophet started to preach Islam in the first few years after he began to receive the revelation. [10]

- Same as Question 1

PERSECUTIONS

1 N2020/12/Q3/A

The Prophet (pbuh) was mistreated by the Makkans after preaching the message of Islam. Write an account of the difficulties he faced. [10]

Holy Prophet started preaching from his clan. As he got chance after dinner and invited towards the new religion. He also informed them about his mission and prophet hood. The overall reaction was very rude by the members of his clan (Banu Hashim). After three years he was ordered by Allah to go with his message on public. Following the orders Muhammad (PBUH) gathered Quraish on mount of Saffah. There then Mohammad (PBUH) shared the message of unity of Allah.The public declaration of Mohammad (PBUH)'s message and more conversion made the Quraish furious and developed social, economical and religious insecurities in them. A new stage of Islamic movement began to harass Prophet (saw) and opposing him and ridiculing and jeering at him all the times. The Quraish realized that Mohammad (PBUH) is the root cause of all their furies and insecurities therefore they agreed on taking measures against him. So, to stop Mohammad (PBUH), the leaders of Quraish agreed on opposing and persecuting him as per their power.

Whenever the Prophet (saw) tried to preach a group, the pagans would disperse the crowd before he had chance to convey his message. Meanwhile, the non-believers also invented a new way of abusing Prophet (saw) by calling him **Muhammam** (intensely condemned) instead of Muhammad (praise worthy). Abu Lahab ordered his sons to divorce their wives, who were Mohammad (PBUH)'s daughters. The Quraish also noticed Mohammad (PBUH) was more famous among the common man with his new message and teachings. Therefore, to negate his fame and to cut down his link with the common man they planned to spread a rumor that Mohammad (PBUH) is a magician so that the common man would be hesitant to listen to him and to believe in him. They called a magician, the liar and the poet when he (PBUH) shared revelation with them. They also called him Abtar on the death of his second son in infancy. To console Mohammad (PBUH) Allah sent verses of Surah Kauthar. It states: ***"Verily, we have granted you the Abundance …. Indeed, he who hates you, will be cut off (from future's hopes)". (108:1-3) Al-Kauthar.*** During the time when there was a gap between

the revelations the makkans used to mock the Prophet that his God had abandoned him. Surah Duha was revealed to console him. Utba bin Rabi'ah, who was one of the leaders of the Quraish, thought of a clever way to end the divisions that were happening in the city. He went to the Prophet (saw) and gave him this offer, ***"If you want money, we will pool our property together so you will be the richest man amongst us. If you want status, we will make you our leader, so that no one can decide anything without your consent. If you are unable to cure yourself of the visions that you have been saying, we will pay for all the medical services……."*** But the blessed Prophet (saw) refused these offers and instead recited **Surah 41**, which wondered Utba. Quraish also sought a sort of compromise with the Messenger of Allah (saw) and proposed that, ***"If Prophet would worship their gods, Lat and Uzza, for a year, they would worship his God for the same space of time"***. Soon the Surah Kafiroon revealed to reply this cunning offer. Mohammad (PBUH) strongly turned down the offer and recited the following verse: ***"to you be your religion, and to me mine." (109:6) Al-Kafiroon*** The Makkans also asked Abu Talib to restrain his nephew or give him up to them. On this occasion when Abu Talib conveyed their message to the Prophet (saw). He replied: ***"O my Uncle! If they placed the sun on my right hand and the moon on my left to force me to give up my mission, verily I would not do it, until Allah made me victorious, or I died (in the struggle)."*** Seeing Mohammad (PBUH)'s determination and involvement Abu Talib continued both his support and security for Muhammad (PBUH). In reaction to this, the Quraish boycotted Abu Talib, his family, BanuHashim. Prophet (PBUH) and his loyal supporters excluding few who were Muhammad (PBUH)'s enemies like Abu Lahab. For the security of Muhammad (PBUH) Abu Talib took him and others to a valley named Shib Abi Talib where Muhammad (PBUH) and others spent three years in severe hunger, thirst and heat. After three years of boycott, due to the intervention of few generous members of the society of Makkah the boycott was lifted by Quraish. Soon after this Abu Talib and Hazrat Khadija (RZ) died in the tenth year of prophet hood. As both were so close to Mohammad (PBUH) and their death brought grievance in his life, for this reason the year in which they died came to be known as ***'The Year of Grief'.***

Their cruelties became more intensified when they tortured him physically. An old woman petted rubbish upon him whenever he passed by her street. Abu Lahab and Umme Jamil threw thorns and remainings of animals on his ways.

Once Uqba bin Abi Mu'it, came up with the intensities of the slaughtered camel, and stayed to the side by Holy Prophet (saw) by calling him Muhammad, as he caught the opportunity he laid the on the Prophet's back and shoulder. Prophet (saw) remained in that condition until Hazrat Fatima (RA) came and removed the filth from her Father's back. On one occasion, Ubqa bin Abi Mu'it saw Prophet (saw) praying; he waited for him to place his forehead on the ground. He then placed his foot on Prophet's neck and pressed down with all his weight until Prophet eyes swelled. Once Prophet (saw) was praying in Ka'abah, Ubqa bin Abi Mu'it rolled his sheet round the neck of Prophet (saw) and tried to strangle him. There Hazrat Abu Bakr (RA) secured Prophet (saw). Once Uqbah attended the preaching of prophet. When his friend Ubai bin Khalaf came to know about it, he ordered Uqbah to spit on Prophet face and he shamelessly do it. Ubai bin Khalaf crumbled a rotten bone and threw it in the face of Prophet (saw). Once Holy prophet was preaching, Abu Jahal took a stone and cracked prophet's head which began to bleed. Once Utaibah bin Abi Lahab argued with prophet on the matter of preaching and then laid violent hand on him, tore his shirt and spat on prophet's face but his saliva missed prophet's face. Mohammad (PBUH) here reflected one of the biggest models of magnanimity and rather than seeking revenge he (PBUH) forgave his tortures and prayed for them.

2 **N2020/11/Q5/A**

Describe the main difficulties faced by the early followers of Islam. [10]

After three years holy prophet was ordered by Allah to go with his message on public. Following the orders Muhammad (PBUH) gathered Quraish on mount of Saffah. There then Mohammad (PBUH) shared the message of unity of Allah. The public declaration of Mohammad (PBUH)'s message and more conversion made the Quraish furious and developed social, economical and religious insecurities in them. The open invitation to Allah's message brought hostility and opposition to the Prophet (saw) and his followers. It was also decided by the leaders of Quraish to persecute and opposed Prophet (saw) and his followers in every respect and manner, but they sacrificed for the noble cause of Allah (swt).

Hazrat Bilal was Abyssinian by birth and a slave of Umayyah bin Khalaf. When his master came to know of his Islam, he made him lie or hot sand and a place a heavy stone on his chest so that he could not turn, and the master used to say: ***"Give up your Islam; else you shall be suffocated to death"***. Hazrat Bilal (RA) used to utter ***"AHAD, AHAD"*** **(Allah is one)**. The master would also pass a

rope round his neck and handover to urchins to drag him into streets. Later, he was freed by Hazrat Abu Bakar (RA).

Hazrat Ammar (RA) and his parents were also subjected to the severest afflictions. They were tormented on the burning sands of Makkah. The Prophet (saw) while passing on them would enjoin patience, giving them glad tidings about paradise. His father Hazrat Yasir (RA) died after pro-longed sufferings at the hands of persecutors, and his mother Hazrat Summayyah (RA) was killed by Abu Jahal, who put his spear through the most private part of her body, causing her death. She had refused to renounce Islam in the race of terrible torture in her old age. The blessed lady was the first to receive martyrdom in the cause of Islam.

Hazrat Khabbab (RA) is also one of those blessed persons who offered themselves for sacrifice and sufferings for the cause of Allah (swt). He was slave of Umm e Ammar. When she came to know that he was visiting Prophet (saw), she used to brand his head with a hot iron rod. Hazrat Umar (RA) during his caliphate once inquired of him about the details of his suffereings after embracing Islam. He showed him his back, seeing with Hazrat Umer (RA) remarked. ***"I have never seen such a back before."*** He said, ***"My body was dragged over loads of flaming charcoal, and the blood and fat coming out of my back put out the fire."***

Despite the fact that Abu Bakr was considered to be the noblest of all people in Makkah, Hazrat Abu Bakar (RA) was beaten to such an extent that his nose and ears and his entire face were bloodstained. Once the Prophet (saw) was strangulated by Uqbah bin Abi Mu'it, Hazrat Abu Bakar (RA) came and caught him by his shoulder and pushed him away from the Prophet (saw) and said: ***"Do you want to kill a man just because he says, My Lord is Allah?"*** He was kicked, thrashed with shoes, trampled under feet and handled most roughly and severely. He became unconscious and half dead; none hoped that he would ever survive this fierce attack. But soon he recovered and served his services to Islam.

Hazrat Uthman (RZ)'s uncle Hakam who was the tribal head of Banu Umayyah, tortured him by enrolling him in palm leaves and setting up a fire underneath for suffocation. He was locked in the room and not given any food, drink until he fainted.

Other than these inhumanities and cruelties Muslim were also disallowed to worship at Ka'bah. If any Muslim attempted to offer any worshipping rituals near Ka'bah the Quraish reacted furiously. This happened once when Hazrat Abdullah bin Masud recited verses of Quran before Ka'bah and the Quraish whipped him so hard that he received fatal injuries.

Due to the severity of the persecutions, the Prophet (pbuh) told the believers to meet secretly at Dar al-Arqam, where they would learn about their new faith. Also because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Muslims and they were to live in Shib-i-Abi Talib, where they faced great hardships for many years.

3 N2018/11/Q4/A

The Prophet Muhammad brought the message of Islam to Makka. Describe the ways the main clans treated him after hearing his message. [10]

- Same as Question 1

4 J2017/12/Q4/A

The Muslims in Makka faced a lot of hostility after the Prophet began preaching openly. Describe the persecutions against the followers of the Prophet at this time. [10]

- Same as Question 2

5 N2016/11/Q5/A

Give an account of the difficulties experienced by the early Muslim community in Makka. [10]

- Same as Question 2

6 N2015/12/Q4/A

Outline the difficulties the Prophet faced between receiving his first revelation and the boycott of Banu Hashim. [10]

- Same as Question 1

7 **J2013/41/Q5/A**

Give an account of the persecutions faced by the early converts to Islam in Makka. [10]

- Same as Question 2

8 **N2012/12/Q5/A**

Describe the persecution faced by the first Muslims in Makka. [10]

- Same as Question 2

9 **J2011/12/Q5/A**

Describe the difficulties faced by the followers of the Prophet in Makka. [10]

- Same as Question 2

10 **N2010/12/Q3/A**

Describe the main difficulties encountered by the Prophet himself during his time in Makka after his call to prophethood. [10]

- Same as Question 1

MIGRATION TO ABYSSINIA

1 N2019/11/Q5/A

Some Muslims travelled to Abyssinia. Describe what happened to the groups that migrated. [10]

Since Prophet (PBUH) invited Makkans generally towards the new faith the Makkans targeted Prophet (PBUH) and his followers with harshness. The persecution kept on increasing and the soil of Makkah became extremely threatening for the new converts especially for the poor and weak. All eyes were on Prophet (PBUH) and his next command to deal with such severe tortures. The Prophet (PBUH) then received the revelation of Al-Zumr in which the followers were ordered to migrate. It states: ***"Good is for those who do good in this world, and Allah's earth is spacious; only those who are patient receive the reward fully, without reckoning." (39:10) Al-Zumr***

Prophet (PBUH) after this Divine order asked his followers to move towards Abyssinia. Prophet (PBUH) knew that the ruler of Abyssinia, Ashamah who had been entitled as Negus, would support these emigrants because he was a just ruler. Therefore, the first batch of the Muslims which included 12 men and 4 men migrated to Abyssinia. This group was led by Hazrat Uthman bin Mazoon. This group also had Prophet (PBUH)'s senior companion and son in law, Hazrat Uthman (RZ) and his wife Hazrat Ruqayya (RZ) who was also Prophet (PBUH)'s daughter. The Prophet (saw) said regarding this couple, ***"This is the first couple to migrate in the way of Allah after Ibrahim (AS) and his wife"***. On arrival at the port of Shuaibah, muslims found out ship that was ready to leave the port and they managed to get onto it. The Quraish attempted to pursuit this group to arrest them but they had already boated safely for their destination. These emigrants were welcomed warmly and found a safe place under the administration of Negus. After four months, returned secretly to Makkah, listening to the rumor that the Makkans had accepted Islam. When they found out that this news was false so some decided to migrate back to Abyssinia and rest entered Makkah.

Soon, another batch of Muslims led by Hazrat Jaffar bin Abu Talib consisting 83 men and 19 women migrated to Abyssinia. This vexed the Quraish so much so that they decided to take some serious measures against the followers. For

this, Abu Sufyan sent Amr bin Al Aas and Abdullah bin Abi Rabiah to bring the emigrants back. As they reached, they prostrated themselves before king and presenting the gift said, ***"O king! A few foolish lads of our community have renounced their ancestral faith, and have joined new religion which is opposed to our as well as your religion.They have come to your country. Their own parents, kith and kiln have asked us to brought them back to their country."*** Afterwards they demanded Negus to handover their runaway slaves. Negus replied in affirmation in exchange of his runaway slaves. But when Quraish demanded the free men as well whom they called the rebels of religion, Negus showed hesitation and said that he would decide this after hearing them. The emigrants were called upon in Negus' place. These include Hazrat Uthman bin Affan, Hazrat Hamza bin Abdul Mutalib and Hazrat Jaffar bin Abu Talib also. When on arrival of Negus, Muslim didn't bow to him; he inquired the Muslims why didn't they bow? Didn't they bow to their apostle, Mohammad (PBUH)? Hazrat Jaffer (RZ) responded to this and said that they only bow to God as Mohammad is a man. Hazrat Jaffer (RA) replied ***"We do not bow down before anyone except Alllah"***. When Negus asked about the miracle of Mohammad (PBUH) like the miracle of Jesus if he is the messenger of God, Hazrat Jaffar (RZ) replied his miracle is the book, The Quran. Negus didn't get satisfied with this response and was about to hand the emigrants over to Quraish. Hazrat Jaffar (RZ) made the plea that they were told by Mohammad (PBUH) that no man was wronged under his (Negus') administration. Negus asked why Mohammad (PBUH) had send them to him. Hazrat Jaffar (RZ) replied because of his justice and his belief in One God. He (RZ) continued by saying that Allah speaks to Mohammad (PBUH) like He spoke to Abraham (AS), Noah (AS), Jesus (AS), Moses (AS). Hazrat Jafar further said, ***"O King! We were in state of ignorance and immorality, worshipping stones and idols, eating dead animals, committing all sorts of Injustice breaking, treating guests badly and the strong among us exploited the weak. Then Allah sent us a Prophet (saw) whose truthfulness was well known to us, he called us to worship Allah alone and ordered us to get away from all these sinister acts. He commanded us to hold prayers, to fast, to pay charity, we believed in him and in what he brought to us from Allah. Thereupon, our people attacked us, treated us harshly and made our lives intolerable in Makkah. We came to your country to seek protection and to and to live in Justice and Peace".*** Noticing that the speech of Hazrat Jaffar (RZ) touched the heart of Negus,

Amr bin al Aas intervened and tried to provoke Negus that the Muslims say blasphemy about Jesus. Negus strictly asked Muslims what Quran says about Jesus. Hazrat Jaffar (RZ) then recited verses 16-21 of Surah Maryam. These verses mention about the glad tiding giving to Hazrat Maryam (AS) by Hazrat Jibrael (AS) in her solitude that she would become a virgin mother of God's messenger by Allah's command. On recitation of these verses of Quran, the whole atmosphere of Negus' place became very emotional that everyone there was crying hearing the voice of Hazrat Jaffar (RZ). Hearing this, Negus said: ***"What Bible and what Quran said is like two rays from the same light."*** Negus then came forward and after drawing line on the ground Negus said to Muslims: ***"The difference between us and you is not bigger than this line."*** Turning to Quraish, he said that not even for mountain of gold he would give them up to the Quraish. After this, Negus announced a peaceful stay for emigrants in Abyssinia as long as they wished. He said: ***"Go to your homes and live in peace. I shall never give you up to your enemies."*** He refused to hand over the Muslims, returned the presents brought by the Quraish, and dismissed the embassy.

2 J2018/12/Q5/A

'Uthman and Ja'far were among the companions who migrated to Abyssinia. Write an account of this migration and the events in it. [10]

- Same as Question 1

3 J2016/11/Q5/A

The Prophet allowed some of the early Muslims to move to Abyssinia. Write about the events of this migration. [10]

- Same as Question 1

4 N2013/11/Q4/A

Give an account of the migration of the early Muslims to Abyssinia. [10]

- Same as Question 1

5 J2012/12/Q4/A

Describe the main events relating to the first migration (hijrah) of Muslims to Abyssinia. [10]

- Same as Question 1

6 J2009/12/Q4/A

Write an account of the first migration (hijra) of the muslims to Abyssinia. [10]

- Same as Question 1

VISIT TO TAIF

1 **J2020/11/Q3/A**

The Prophet (pbuh) went to spread Islam in Ta'if. Write about the background and details of this event. [10]

Mohammad (PBUH) had been teaching the people of Makkah for ten years. In these ten years they not only stubbornly refused to accept the monotheistic faith, but also made his and his followers' life vulnerable. Therefore, preaching Islam in Makkah wasn't progressive and growing anymore. After their cruelty of Boycotting Banu Hashim for three years, Prophet (PBUH) had lost two of his greatest supporters Abu Talib and Hazrat Khadija (RZ) in the tenth year of prophet hood. Thus, naming the year due to Mohammad (PBUH)'s grief the year of mourning/grief. These deaths not only took away his beloved relations but also his moral support and security. After the death of Abu Talib, who provided clan support to him. Abu Lahab became the head of clan who was the enemy of Mohammad (PBUH). The tribal security that Abu Lahab provided was of name only and Mohammad (PBUH) was tortured and very often by the Makkans. Moreover, Mohammad (PBUH) also wanted to spread Islam elsewhere and beyond the boundaries of Makkah. Therefore, he decided to visit the land of Taif for the purpose of inviting its residents towards Islam.

To attain better response in his mission and to seek a place of security Mohammad (PBUH) visited Taif on foot, a few days journey to the northeast of Makkah. He was accompanied by his freed slave Hazrat Zaid bin Harith (RZ). He was expecting a better response of his preaching as compared to Makkans. On reaching Taif he first went to the leaders of Taif. These were three brothers **Abu Yalil, Masud and Habib**. On hearing the invitation of Prophet (PBUH), their response was not indifferent from Makkans. They stubbornly refused to accept his teachings. One of them mocked: ***"Hey, Allah has made you a Prophet!"*** The other exclaimed with disrespect: ***"Could Allah not lay His Hand on anyone else, beside you make to make him His Prophet?"*** The third one taunted at him: ***"I do not want to talk to you, for if you are infact a Prophet, then to oppose you is to invite trouble, and if you only pretend to be one, why should I talk with an imposter?"*** Not only this they also insulted Prophet (PBUH) and to boost Prophet (PBUH)'s departure they sent street hooligans to harass him. To hasten the departure of an unwelcome visitor, the

street hooligans and other residents hooted on Mohammad (PBUH), tried to strangle him and laughed at him. They also pelted stones on Prophet (PBUH)'s feet; whenever he raised his feet they stoned him and forced him to flee from the city. His feet became so injured that his shoes got filled with blood, the Prophet (PBUH) sat down due to pain. The cursed hooligans helped him to stand back. Then just as Prophet (PBUH) raised his feet they pelted stones on him and laughed. Hazrat Zaid bin Harith (RZ) tried to shield Prophet (PBUH) and came in front of him. He also got badly hurt as his head was severely wounded. Both Prophet (PBUH) and Hazrat Zaid (RZ), retreating, took refuge in an orchard which belonged to a Jew. Mohammad (PBUH) who was wounded and oppressed turned to Allah in prayer; to express his distress and to seek Allah's aid. The heavens were moved by the prayer of Holy Prophet. Having compassion and mercy on the wounded, Rabiah's two sons (Utbah and Shaibah) were moved on the grounds of kinship and compassion. They sent their Christian slave, Addas, to him with a tray of grapes. The Christian boy belonged to Nainava the city of HazratYunus (AS). On hearing about Hazrat Yunus (AS) from Mohammad (PBUH), Addas anxiously asked if Mohammad (PBUH) knew anything about Hazrat Yunus (AS). Prophet (PBUH) remarked: ***"He is my brother. He was a Prophet & so am I."*** Thereafter, Addas paid homage to Prophet (PBUH) and kissed his head, hands and feet. The two, Mohammad (PBUH) and Hazrat Zaid (RZ), relaxed and nursed their wounds. On their way back, the archangel Hazrat Jibrael (AS) and the angel of mountains came to Mohammad (PBUH) at a place, called Al-Qarn. The angel of mountains greeted him and said: ***"O Mohammad! Order what you wish, If you like, I will let Al-Akshabain (the two mountains) fall on them."*** Rather than taking revenge Mohammad (PBUH) showed great model of mercy and forgave the people of Taif. The Prophet (PBUH) said: ***"No, I hope that Allah will let them beget children who will worship Allah alone, and will worship none beside Him." (Agreed)*** Mohammad (PBUH) stayed in Taif for ten days and delivered the message of Islam to all of the noble people, one after another, but all to no avail.

On returning from Taif, he proceeded to Wadi Nakhlah where he stayed for a few days. During his stay there, Allah sent him a company of Jinns who listened to him reciting the Noble Quran. The incident is referred to **Surah Jinn**: [72: 1, 2] A company of Jinns there heard his recitation while performing prayer. They converted to Islam hearing the heart touching recitation of Holy Quran by Prophet (PBUH). Before this they were Jews. They also informed about

Mohammad (PBUH) to their tribes. The incident of Prophet (PBUH)'s encounter with them and their conversion is also mentioned in Surah Jinn (72) of the Holy Quran. On reaching Makkah, Mohammad (PBUH) went to cave Hira and sent messenger to strong members of the city of Makkah seeking their security and protection to enter Makkah. He received an expected response from, a notable in Makkah, Al-Mutim bin Adi who offered protection and protocol to Prophet (PBUH) till his home. Allah's messenger never forgot Muslim's favor. At the conclusion of the battle of Badr, the Prophet (PBUH) said: ***"If Mutim were living and and had asked me for the release of these rotten people, then I would have given them to him." (Bukhari)***

2 N2017/12/Q3/A

The Prophet went to Ta'if to teach the people there about one God. Write about his experience of this event. [10]

- Same as Question 1

3 N2014/11/Q3/A

Describe the events of the Prophet's visit to Ta'if. [10]

- Same as Question 1

ISRA WAL MAIRAJ

1 **J2019/11/Q3/A**

Describe the events of the Prophet's night journey and ascension (al-isra wal miraj). [10]

After the traumatic experience of the Boycott, shock of the death of his beloved wife and uncle and treatment of Taif, Prophet (PBUH) was deeply grieved and disappointed. He was longing for some comfort which happened in form of remarkable and eventful night journey to Jerusalem called Al-Isra' and the ascent to heaven in the same night called Al-Mairaj. This journey is described in Quran in verse number one of Surah Isra: ***"Glory to Him who carried His servant from the sacred Mosque to the farthest Mosque…..in order that we might show him some of Our signs." (17:1) Al-Isra***

In 621 AD, while Prophet (saw) was sleeping in the house of Umm e Hani (RA) his cousin. H. Jibrael (AS) and other angels descended and took him to Kaabah. They cut his body open from the top of chest and took out his heart. Then a gold tray of belief was brought and his heart was washed with zamzam and was filled with belief. Thereafter, his heart was returned to its original place. Then a white animal was brought which was smaller than a mule and bigger than a donkey called Al-Buraq. Its step was so wide that it reached the farthest point within the reach of the animal's sight. Riding on it he (PBUH) was taken to Jerusalem accompanied by Gabriel. On his way, Prophet (PBUH) performed prayer at different places which were introduced to him; Madinah where he migrated later, on Mount of Tu'r from where Hazrat Musa (AS) communicated with Allah, at Bait ul Ham where Hazrat Isa (AS) was born. Reaching Jerusalem Prophet (PBUH) tied his ride i.e. Al-Buraq on the same significant pole where previous Messengers used to tie their rides on their visit to Holy mosque. After that all messengers were sent there and Prophet (PBUH) led them in prayer. Gabriel asked Prophet (PBUH) if he knew who his followers in prayers were. On inquiry of Prophet (PBUH) he was told that they all were those messengers of Allah who were sent before him. He was then offered three bowls; Milk, water and alcohol. Prophet (PBUH) picked the vessel milk and drank from it. On this Gabriel said:***"You have been guided to the fitrah. If you had taken the vessel of water your nation would have been perished, if you had taken the vessel of alcohol your nations would have gone astray."*** The Prophet (PBUH)

was then shown a ladder. Gabriel made him ascend that ladder until they reached the lowest heaven. After Gabriel sought permission to enter, the door of 1st heaven was opened for Prophet (PBUH) and he was greeted and welcomed in by the angels. On the first heaven Prophet (PBUH) saw Hazrat Adam (AS) with whom he exchanged greetings and moved to the other heavens. The same process of opening of heavens' door was repeated on every sky where Prophet (PBUH) was welcomed and met different messengers of Allah with whom he exchanged greetings. To the second heaven, he met Hazrat Yahya (AS) and Isa (AS), on the third heaven he met Hazrat Yousuf (AS), on the fourth heaven he met Hazrat Idris (AS), on the fifth heaven he met Hazrat Haroon (AS), on the sixth heaven he met Hazrat Musa (AS) and on the seventh heaven he met H. Ibrahim (AS). Then he was shown Al-Bayt Al-Ma'moor i.e. Allah's house where 70,000 angels perform prayers daily and when they leave they never return to it. Gabriel then accompanied Prophet (PBUH) to the tree named Sidratul Muntuha stated in Surah Najam verses # 16-18 of Quran. He (PBUH) saw its Nabk fruit that resembled the clay jugs of Arabia, its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. When Prophet (PBUH) asked Gabriel about those rivers Gabriel said that the two hidden rivers are in Paradise and the apparent ones are the Nile and Euphrates. He was given the glad tiding of river Kausar. Jibrail said on one of the river, ***"It is River Kausar which Allah Gave you"*** Then he took Prophet to such a high place that the Prophet started to hear the pens writing the people's actions. The Prophet (pbuh) then sat on Rafraf (green silk). Jibrael left the Prophet there. The Prophet was elevated and approached to his Lord. Prophet moved forward and spoke to Allah directly. The Prophet (pbuh) was given three things as a result of the encounter in Mairaj; **5 daily prayers equal to the reward of fifty daily prayers, the last two versus of Chapter al-Baqara and the muqhimat (major sins) of the people from the ummah of Muhammad were forgiven except those who associated partners with Allah.** Later, he (PBUH) was asked by Hazrat Musa (A.S) about the obligations. When Prophet (PBUH) told him about 50 prayers, Hazrat Musa (A.S) suggested Prophet (PBUH) to go back and request for concessions. This process of requesting God for concessions repeated several times until 5 prayers were made obligatory and his followers were granted bounties of 50 prayers on performing five. This reduction referred many times and at last Allah said to the Prophet (saw): ***"These are the five prayers and they are all (equal to)***

fifty (in reward) for My word does not change" When even after this Prophet (PBUH) was suggested to go back by Hazrat Musa (A.S), the Prophet (PBUH) said: ***"I have asked my Lord till I am ashamed to face him." (Bukhari).*** During this journey, Mohammad (PBUH) was also shown various signs. These include the heaven, people of hell and an old woman who called upon Prophet (PBUH). Gabriel suggested Prophet (PBUH) not to reply her. Later Prophet (PBUH) was told that the old woman was Satan who was trying to tempt him, if he had answered him; his nation would've been lost in worldly luxuries. He was also shown the world in a form of an old women to tell its remaining age. Moreover, he visited different categories of the group of blessed people like **"*Those who fight in the cause of Allah*"**, and the people who were the victims of Allah's wrath like backbiters, Adultress etc.

Next morning when Prophet (PBUH) shared his experience with the Makkans, he was mocked by Abu Jahal and others that Mohammad (PBUH) claim to have covered the journey of two months in one night. Later, when Hazrat Abu Bakr (RZ) was told about his friend's claim, Some people went to Hazrat Abu Bakar (RA) and told him what was going on. He replied in front of everybody, ***"By Allah! If Muhammad himself has said it, then it is true*** …" Due to this support, Hazrat Abu Bakr (RZ) was entitled as Al-Siddiq.

2 **N2016/12/Q3/A**

The Prophet Muhammad was taken on a night journey and ascent to the heavens (al-'isra wa-l-mi'raj). Write an account of this journey. [10]

- Same as Question 1

3 **N2013/11/Q3/A**

Write about the Prophet's night journey and ascension [al-'isra wa-mi'raj]. [10]

- Same as Question 1

4 **J2011/12/Q3/A**

Give an account of the events of the Prophet's night journey and ascension ['Isra wami'raj]. [10]

- Same as Question 1

PLEDGES OF AQAABAH

1 **J2017/12/Q3/A**

The Pledges of Aqaba were made in the Prophet's last years in Makka. Outline the reasons for these pledges and write about the details in them. [10]

In Yathrib there were two main tribes, the Aws and the Khazraj. Both were very powerful, they were always at war with one another, and both worshipped idols. Also in Yathrib there were many Jews who, unlike the Arab at that time, knew that there was only one God, and worshipped Him. They had told the Arabs many times that a Prophet would be coming to them. The time came for the pilgrimage to the Kaabah in 620 AD, and several people from Yathrib were going. They had heard about the Prophet Muhammad (saw) preaching and thought that must be the Prophet the Jews had told them about. So they decided to go speak to him during their stay in Makkah. In 11th year of prophethood, a group from Madinah of 6 men listened and accepted his preaching. Prophet came across them in a place known as Aqaabah. They embraced Islam, agreed to comeback the following Hajj, and in the meantime they would preach Islam.

The following year 12 people (5 old and 7 new) (10 from Khazraj and 2 from Aws) from Yathrib came to Makkah during Pilgrimage season to see the Prophet (saw). The Prophet (saw) contacted them at night in a secret location called "Aqabah" (located near to Mina). During the first pledge of Aqabah, the prophet (saw) had asked them to confess the following; We shall worship one Allah associating none with Him, we shall not go near stealing and adultery, we shall not kill our daughters and we shall obey the Prophet (saw) in everything good. He (saw) sent two of his companions, "Mus'ab bin Umair (RA) and Abdullah bin Umme Maktoom (RA)" to Yathrib with the group, so they could teach them Islam and give the call to other in the city. This is known as the "First Pledge of Aqabah". This pledge is also known as "Bayt al-nisa"

Musab staying at the house of Asad bin Zurarah preached Islam. Two important individuals; Saad bin Muadth and Usayd bin Hudayr embraced Islam. Through them most of the khazraj tribe accepted Islam. In the following 13th year of Prophethood, a much larger group came from Yathrib to Makkah with "Mus'ab bin Umair (RA)". This time there were 75 people to see the blessed Prophet

(saw) meeting at the same secret location "Aqabah", this large group declared that they were Muslims and they even requested the Prophet (saw) to come with them back to Yathrib. Prophet uncle Abbas advised the madeenans to carefully consider the sequences of hosting and supporting prophet. Knowing full well the consequences of their undertaking, Madeenans pledged to refrain from shirk, to shelter and physically defend Holy Prophet and his companions at their own financial expense, to obey prophet in all situations, and to enjoin good and forbid evil. 12 madeenans were appointed to preach Islam. The new Muslims also assured their support and promised to defend with their lives. The second oath is known as *"The second pledge of Aqabah".* The people then returned to Yathrib and made announcement of their Islam. This is also known as *"Bait-ul-Harb"*

2 **J2013/41/Q3/A**

Abu Talib died in 619. Describe the events following this that led to the Prophet's migration (hijra) to Madina. [10]

- Same as Question 1

3 **N2012/12/Q3/A**

Give an account of the events surrounding the Pledges of 'Aqaba and the main details in them. [10]

- Same as Question 1

4 **N2009/12/Q5/A**

Trace the events that led upto Prophet's migration (hijra). [10]

- Same as Question 1

MIGRATION TO MADINAH

1 N2020/12/Q4/A

Describe the events of the migration (hijra) from Makka to Madina. [10]

After being invited, Mohammad (PBUH) gradually sent Makkan Muslims north to Madinah. The families of following of followers migrated secretly. The Prophet (PBUH) instructed Hazrat Abu Bakr (RZ) to stay back and wait for Divine orders for Prophet (PBUH)'s migration. The leaders held a meeting in Dar ul Nadwa, in which Abu Jahal proposed killing Muhammad (saw) and ending Islam once and for all. The others cheered and the plan was made that every family would contribute one of their warriors so they could all kill Muhammad (saw) together. That way the Banu Hashim could not take revenge for his death. But the Prophet (PBUH) was informed about their plan and received a Divine instruction to migrate ***"Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They ploy and plan, and Allah too plans, But the best of planners is Allah." (8:30) Al-Anfal***

He hurried to Hazrat Abu Bakar's (RA) house and told him, the time had come to move. They would leave that night. Prophet (saw) also made responsible Hazrat Ali (RA) to return the money to whomever belonged to and ordered to sleep in his place, covered by sheets and the green robe the Prophet (saw) owned. By the time the warriors had encircled the house of Holy Prophet (saw) and were waiting for the midnight attack, but the messenger of Allah (swt) left his house fully relying upon Allah (swt), with his hands full of soil and he sprinkled the soil over the heads of the conspirators while reciting the versus from *Surah Yasin:* ***"We have made before them a barrier and a barrier behind them, so that they cannot see."*** Then together along with Hazrat Abu Bakar (RA) they left for Madinah southward towards the cave of Thawr. Before mounting the camel (Al Qaswa), the Prophet (saw) looked at Makkah and said with grief ***"O Makkah! You are to me dearest of all the cities. But your citizens allowed me not to reside here".*** The hours passed and all was quiet. It was almost the midnight when the group of young men entered the house secretly, pulled away the covers suddenly, all the men gasped in disbelief! There was Hazrat Ali (RA) lying in the Prophet (saw)'s bed. They all shouted in streets ***"Muhammad had escaped!"***

When the Makkans were alerted to the Prophet (saw)'s daring escape from the death, they were furious and gathered together in a confused mob, shouting and cursing. The leaders also made a public announcement that ***"whoever captured Muhammad would receive the reward of 100 camels".*** Every man with a sword jumped at the opportunity and went out in search of their pray. On the other side, Prophet (saw) and Hazrat Abu Bakar (RA) were guided to a small cave south of the city called Thawr. Only the family of Hazrat Abu Bakar (RA) knew about the hide-out. The son: Hazrat Abdullah Bin Abi Bakar (RA) would gather the new about Quraish. The daughter: HazratAsmaBint Abi Bakar (RA) would bring the food to the cave. The freed slave: Hazrat Amit Bin Fahira (RA) would graze a flock of sheep and bring the milk for them in night. When they arrived there, first, Hazrat Abu Bakar (RA) entered the cave, cleaned the ground and blocked the holes in the cave with the piece of fabric torn off his garments. When the pieces were not enough, he blocked the last hole by putting his feet on it, and called the Prophet (saw) inside the cave. During their stay inside the cave, once when Prophet (PBUH) was resting on Hazrat Abu Bakr (RZ)'s lap, Hazrat Abu Bakr (RZ) saw a snake who was reaching them. He placed his thumb on the hole from where the snake was coming. The snake bit him but he (RZ) did not cry out. When Prophet (PBUH) got up by the tear which fell on Prophet (PBUH) face due to Hazrat Abu Bakr (RZ)'s pain, he (PBUH) placed his saliva on Hazrat Abu Bakr (RZ)'s wound. The wound was cured by the blessed saliva of Allah's apostle. The Prophet (saw) and Hazrat Abu Bakar (RA) spent three long days in the cave and much of Prophet (saw)'s time spent in praying to Allah. One afternoon a group of Quraish warriors came upon the cave and some of the climbed up the hillside to the cave entrance but then came right back down the hill. Their follow warriors asked them why they did not enter the cave and the men replied there was a unbroken spider's web and pigeon's nest in the entrance. No one could be there. They decided to head in other direction and left. Hazrat Abu Bakar (RA) whispered to his friend, "***If anyone of them looked near his feet he would find us."*** The Prophet (saw) replied, ***"Abu Bakar, how can you fear for two men when Allah is the third with them?"*** Holy Quran also mention this incident in: ***"They two were in cave, and he said to his companion, "Have no fear, for Allah is with us"****: then Allah sent down His peace upon him.(9: 40)"* After the third day has passed with no success, the Makkans began to tire of search. The pair decided to continue their journey, so the guide let them further south through unknown tracks heading northward

again in the direction of Madinah. The next day, on Rabi-ul-Awwal, they arrived at the tent of Umme – Ma'bad in the afternoon. The old man belonged to the Khuza's tribe. She used to serve travelers water and drinks. The Prophet (saw) halted there, milked the goat and then resumed his journey after a short rest. They had moved a little ahead when Suraqa bin Malik appeared on the scene pursuing the Prophet (saw). A Makkan warrior, after several hours' hard riding, came within the sight of Prophet (saw) and his group. He urged his horse faster but stumbled thrice and began to feel that there was an outwardly force preventing him from chasing. So he asked permission to approach the Prophet (saw) and promised that he would not tell anyone that he had found them.

A few days later, under the harsh summer sun, Hazrat Abu Bakar (RA), the guide and the Prophet (saw) arrived at a small town name Quba, just a few miles from Madinah. At Quba Prophet stayed as the guest of HazratKulsoom while Hazrat Abu Bakr stayed as the guest of Hazrat Habeeb. The people overjoyed at the arrival and came out cheering. During their stay in Quba, they built the first Mosque or Prayer house of Islam there. Hazrat Ali (RA) also joined them as the Prophet (saw) directed him. His feet was injured and bleeding and the Prophet (saw) helped take care of him, himself. After his rest in Quba, the Prophet (saw) was ready to enter the city of Madinah. He was in the locality of Banu Salim when the time of Friday prayer drew near. The Prophet (saw) led the Friday prayer at the same place. This was the first prayer and later on, a mosque was built at that place. The day the Prophet (saw) arrived into the city was the day of celebration. Everyone came out to greet, thanked Allah and lined the streets to see the man.

2 **J2019/12/Q3/A**

Give an account of the Prophet's migration (hijra) from Makka to Madina. [10]

- Same as Question 1

3 **N2017/11/Q4/A**

Give a detailed account of the Prophet's journey from Makka to Madina in 622. [10]

- Same as Question 1

4 J2014/12/Q3/A

Give an account of the hijra of the Prophet from Makka to Madina. [10]

- Same as Question 1

5 N2010/12/Q5/A

Outline the main events of the Prophet's journey from Makka to Madina. [10]

- Same as Question 1

EXPERIENCES IN CAVES

1 **N2018/11/Q3/A**

The Prophet had difference experiences in the Caves of Hira and Thawr. Give an account of his experiences in both caves. [10]

When Mohammad (PBUH) was 40, one day in 610 A.D while he (PBUH) was meditating in a cave of Hira, a being unknown to him appeared and said ***"Iqra"***, ordered him to ***'Read!'*** The Prophet (PBUH) replied ***'I do not know how to read'***. That was because he was an ummi who could not read and write or the one who didn't learn from any creation but learned from the Creator. The being then caught him forcefully and pressed him so hard. The being then released him following orders to Read! The Prophet (PBUH)'s reply was the same that he did not know how to read. The being then hugged him and pressed him hard for the second time. The Prophet (PBUH) later shared this experience of being hugged and crushed with his companions. He told them that he was squeezed so tight that he felt that he would die of suffocation. The being ordered him again to Read. The Prophet (PBUH) replied this time ***'What shall I read?'*** Thereupon the being caught him for the third time and pressed him hard and then released him. The being then recited the following verses of Surah Alaq, ***"Read, In the name of Your Lord, who created. Created man out of congealed blood. Proclaim! And your Lord is most Bountiful. He who taught by the pen. Taught man what he did not know." (96:1-5) Al-Alaq.*** This marked the beginning of revelations on Prophet Mohammad (PBUH). Mohammad (PBUH) left the cave to return home. On the way to his home, Mohammad (PBUH) heard a voice from the sky. He looked up and saw the same being who had visited him in the cave. But this time the being was a gigantic figure. The Prophet (PBUH) got scared of seeing the creature with his head touching sky, feat on earth and wingtips touching the east and west. He said to prophet, ***"You are the messenger of Allah and I am Angel Jibrael"*** Prophet Mohammad (PBUH), scared, rushed to his home and asked Hazrat Khadija (RZ) to cover him up.

Holy Prophet along with Hazrat Abu Bakar (RA) they left for Madinah southward towards the cave of Thawr. Only the family of Hazrat Abu Bakar (RA) knew about the hide-out. The son: Hazrat Abdullah Bin Abi Bakar (RA) would gather the news about Quraish. The daughter: HazratAsmaBint Abi Bakar (RA) would bring the food to the cave. The freed slave: Hazrat Amit Bin Fahira

(RA) would graze a flock of sheep and bring the milk for them in night. When they arrived there, first, Hazrat Abu Bakar (RA) entered the cave, cleaned the ground and blocked the holes in the cave with the piece of fabric torn off his garments. When the pieces were not enough, he blocked the last hole by putting his feet on it, and called the Prophet (saw) inside the cave. During their stay inside the cave, once when Prophet (PBUH) was resting on Hazrat Abu Bakr (RZ)'s lap, Hazrat Abu Bakr (RZ) saw a snake who was reaching them. He placed his thumb on the hole from where the snake was coming. The snake bit him but he (RZ) did not cry out. When Prophet (PBUH) got up by the tear which fell on Prophet (PBUH) due to Hazrat Abu Bakr (RZ)'s pain, he (PBUH) placed his saliva on Hazrat Abu Bakr (RZ)'s wound. The wound was cured by the blessed saliva of Allah's apostle. The Prophet (saw) and Hazrat Abu Bakar (RA) spent three long days in the cave and much of Prophet (saw)'s time spent in praying to Allah. One afternoon a group of Quraish warriors came upon the cave and some of the climbed up the hillside to the cave entrance but then came right back down the hill. Their follow warriors asked them why they did not enter the cave and the men replied there was a unbroken spider's web and pigeon's nest in the entrance. No one could be there. They decided to head in other direction and left. Hazrat Abu Bakar (RA) whispered to his friend, ***"If anyone of them looked near his feet he would find us."*** The Prophet (saw) replied, ***"Abu Bakar, how can you fear for two men when Allah is the third with them?"*** Holy Quran also mention this incident in: ***"They two were in cave, and he said to his companion, "Have no fear, for Allah is with us"****: then Allah sent down His peace upon him.(9: 40)"* After the third day has passed with no success, the Makkans began to tire of search. The pair decided to continue their journey, so the guide let them further south through unknown tracks heading northward again in the direction of Madinah.

2 N2014/12/Q4/A

Outline the Prophet's experiences in the caves of Hira and Thawr. [10]

- Same as Question 1

3 J2010/12/Q4/A

Describe the events relating to the Prophet's experiences in caves. [10]

- Same as Question 1

RELATION WITH QURAISH

1 **J2018/12/Q4/A**

The Prophet's relationship with the Quraysh changed after he began to receive revelations. Describe the differences in the way the Quraysh treated him after this event. [10]

Not only in Makkah but also throughout Arabia his virtues, uprightness, honesty and trustworthiness became known to everyone and they called him **As-Sadiq** and **Al-Amin** instead of calling him by his name. When the Prophet (saw) grew young, he started trading and the people were very happy because of his fair dealings and graceful behavior. One of the Prophet's companions. HazratSa'ib (RA) stated his experience [when he was his business partner in ignorance period] in the presence of Prophet (saw); ***"May my mother and father be sacrificed for you, once you had been my partner in business and you always made fair dealings."*** Hazrat Khadija (RA) [a business women of great honor and fortune], who was by now looking for such a man of excellent character to look after her business, as her father died in the battle of Fajar and left her a large fortune. Many notables recommended the Prophet (saw) stating that ***"If he agreed to take her merchandise to Syria, then she would pay him twice as much as she paid to others"*** When Prophet was of 35, Kaabah was rebuilt. Every tribe wanted the honor of placing Hajr e Aswad at right place and soon the tribal leaders began to quarrel and unbuckled their swords. The dispute lasted for four days and then an old and wise men **"Umayyah Bin Mughera"** suggested: ***"Let the first one who enters the gate named Al Safa in the morning, decide the matter for us"***. The next morning, the Prophet (saw) was the first one to enter the haram and the people cried out: ***"It is Muhammad Al Amin! We will abide by his decision"***.

Holy Prophet started preaching from his clan. As he got chance after dinner and invited towards the new religion. He also informed them about his mission and prophet hood. The overall reaction was very rude by the members of his clan (Banu Hashim). After three years he was ordered by Allah to go with his message on public. Following the orders Muhammad (PBUH) gathered Quraish on mount of Saffah. There then Mohammad (PBUH) shared the message of unity of Allah.The public declaration of Mohammad (PBUH)'s message and more conversion made the Quraish furious and developed social, economical and

religious insecurities in them. A new stage of Islamic movement began to harass Prophet (saw) and opposing him and ridiculing and jeering at him all the times. The Quraish realized that Mohammad (PBUH) is the root cause of all their furies and insecurities therefore they agreed on taking measures against him. So, to stop Mohammad (PBUH), the leaders of Quraish agreed on opposing and persecuting him as per their power.

After the revelations, the Quraysh would still keep their belongings with him, but they would abuse him and tell people not to listen to what he was saying. Whenever the Prophet (saw) tried to preach a group, the pagans would disperse the crowd before he had chance to convey his message. Meanwhile, the non-believers also invented a new way of abusing Prophet (saw) by calling him **Muhammam** (intensely condemned) instead of Muhammad (praise worthy). Abu Lahab ordered his sons to divorce their wives, who were Mohammad (PBUH)'s daughters. They called a magician, the liar and the poet when he (PBUH) shared revelation with them. They also called him Abtar on the death of his second son in infancy. To console Mohammad (PBUH) Allah sent verses of Surah Kauthar. It states: ***"Verily, we have granted you the Abundance …. Indeed, he who hates you, will be cut off (from future's hopes)". (108:1-3) Al-Kauthar.*** During the time when there was a gap between the revelations the makkans used to mock the Prophet that his God had abandoned him. Surah Duha was revealed to console him. The Makkans also asked Abu Talib to restrain his nephew or give him up to them. On this occasion when Abu Talib conveyed their message to the Prophet (saw). He replied: ***"O my Uncle! If they placed the sun on my right hand and the moon on my left to force me to give up my mission, verily I would not do it, until Allah made me victorious, or I died (in the struggle)."*** Seeing Mohammad (PBUH)'s determination and involvement Abu Talib continued both his support and security for Muhammad (PBUH). In reaction to this, the Quraish boycotted Abu Talib, his family, BanuHashim. Prophet (PBUH) and his loyal supporters excluding few who were Muhammad (PBUH)'s enemies like Abu Lahab. Soon after this Abu Talib and Hazrat Khadija (RZ) died in the tenth year of prophet hood. As both were so close to Mohammad (PBUH) and their death brought grievance in his life, for this reason the year in which they died came to be known as ***'The Year of Grief'.*** Their cruelties became more intensified when they tortured him physically. An old woman petted rubbish upon him whenever he passed by her street. Abu Lahab

and Umme Jamil threw thorns and remainings of animals on his ways. Once Uqba bin Abi Mu'it, came up with the intensities of the slaughtered camel, and stayed to the side by Holy Prophet (saw) by calling him Muhammad, as he caught the opportunity he laid the on the Prophet's back and shoulder. Prophet (saw) remained in that condition until Hazrat Fatima (RA) came and removed the filth from her Father's back. On one occasion, Ubqa bin Abi Mu'it saw Prophet (saw) praying; he waited for him to place his forehead on the ground. He then placed his foot on Prophet's neck and pressed down with all his weight until Prophet eyes swelled. Once Prophet (saw) was praying in Ka'abah, Ubqa bin Abi Mu'it rolled his sheet round the neck of Prophet (saw) and tried to strangle him. There Hazrat Abu Bakr (RA) secured Prophet (saw). Once Holy prophet was preaching, Abu Jahal took a stone and cracked prophet's head which began to bleed. Once Utaibah bin Abi Lahab argued with prophet on the matter of preaching and then laid violent hand on him, tore his shirt and spat on prophet's face but his saliva missed prophet's face. Mohammad (PBUH) here reflected one of the biggest models of magnanimity and rather than seeking revenge he (PBUH) forgave his tortures and prayed for them.

2 J2015/11/Q3/A

Write about the changes in the relationship between the Prophet and the Quraysh in the years between his marriage to Khadija and the death of Abu Talib. [10]

- Same as Question 1

3 N2011/12/Q3/A

Write about the Prophet Muhammad's interaction with the Quraysh while he lived in Makka, before and after revelation. [10]

- Same as Question 1

DIFFICULT QUESTIONS

1 N2014/12/Q3/A

Write about the Prophet's activities in spreading Islam outside Makka, before the migration to Madina. [10]

The Prophet (pbuh) had been preaching to the people of Makka for ten years and they had faced many hardships; the number of Muslims was relatively small; his greatest supporters Khadija and Abu Talib had passed away; he looked towards Makka to preach his message and went to Ta'if with Zayd bin Haritha; he thought people would be favourable to his message but they were hostile towards him; he stayed several days there delivering the message to the people, but he was abused and jeered; they were chased out by being pelted with stones till blood flowed down the Prophet's legs; Zayd was injured too; they took refuge in an orchard a few miles away; seeing his condition, 'Utbah and Shaybah sent their servant with a tray of grapes; their servant saw true prophethood in him; Jibril later appeared with another angel and asked the Prophet (pbuh) for permission to bury the city; the Prophet (pbuh) refused and instead prayed for believers to be born from their progeny.

Soon after the events of Ta'if he met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makka the following year with more people (12) who took an oath at Aqaba in 621 which is known as the First Pledge of Aqaba. Musab bin Umair was sent with them to teach them about Islam. The following year more people came to take the oath with the prophet (70). They invited the prophet to come to Yathrib as their leader. The Prophet told Muslims to start migrating. Initially the six men said they would go back and tell people about the prophet. The first pledge had details relating to worshipping one God, not stealing, not committing adultery, not killing their children, not slandering or disobeying the prophet. The second pledge was to listen and obey the prophet, to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear no one but Allah, and defend the Prophet if he needs it. Good answers be able to give details of the number of pledges, the number of Yathribites / Madinans involved and the names of some key figures, the main details of what was in the pledges, and an indication of the result of the pledges.

NOTE: YOU HAVE TO WRITE ABOVE TOPICS IN DETAIL. ADD VERSES AND GIVE MORE EXPLANATION.

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

LIFE BEFORE REVELATION

1 J2019/11/Q4/B

The Prophet (pbuh) faced challenges in his early years but maintained his good character. How can Muslims learn from this today? [4]

The prophet was born in a society where immorality and immodesty was common but even than he maintained his modest character which teaches muslims today that the most important thing is a person's character. It should be strong that the bad environment must not be able to damage it. A person should give good influence to others instead of taking bad influence from others. He developed his reputation as a truthful and honest person. Every muslim should follow his example by being honest in all activity. They should not lie for a worldly benefit. The prophet remained obedient to his guardian, which teaches Muslims youth specially to respect and obey their elders. The prophet was also known for helping others. He never said no to anyone who asked him for some help. This is a great lesson for muslims to be helpful to everyone. Te prophet didn't find anyone to guide him but he didn't lose hope and struggled through meditations and Allah show him the path. Muslims should follow his path of struggle for truth and enlightment.

2 J2016/12/Q3/B

'The Prophet's family was important in preparing him for prophethood.' Agree or disagree, giving reasons for your answer. [4]

I agree that the Holy Prophet's family was important in preparing him for prophethood. His grandfather Abdul Mutallib taught him the morals and values one must observe. He adopted the habit of meditation from his grandfather, who used to resort to cave Hira. Prophet's uncle Abu Talib took him on important trade journeys which taught him the skills and ethics a tradesman should have. It was on a trade journey that Abu Talib was informed by Bahira about his prophethood. It was only after that meeting Abu talib provided Holy prophet with extra protection and safety. He also participated in Harb-ul-Fijar due to this he was able to learn war skills and war tactics. Halima Sadia helped him to adopt perfect dialect and language. Hazrat Khadija provided Holy prophet with financial support, which enabled him to dedicate more time towars meditation.

3 **N2014/11/Q4/B**

Despite living through the days of ignorance, the Prophet remained true to his mission. What lessons can Muslims learn from this today? [4]

The prophet was born in a society where immorality and immodesty was common but even than he maintained his modest character which teaches muslims today that the most important thing is a person's character. It should be strong that the bad environment must not be able to damage it. A person should give good influence to others instead of taking bad influence from others. He developed his reputation as a truthful and honest person. Every muslim should follow his example by being honest in all activity. They should not lie for a worldly benefit. The prophet remained obedient to his guardian, which teaches Muslims youth specially to respect and obey their elders. The prophet was also known for helping others. He never said no to anyone who asked him for some help. This is a great lesson for muslims to be helpful to everyone. Te prophet didn't find anyone to guide him but he didn't lose hope and struggled through meditations and Allah show him the path. Muslims should follow his path of struggle for truth and enlightment.

WAY OF PREACHING

1 J2020/12/Q3/B

What do the Prophet's struggles in these early years teach Muslims about dealing with their own difficulties? [4]

The Prophet (pbuh) was not able to preach his message openly, and even when he did, he was rejected and treated badly. Some lessons could be that Muslims should realise that they should stick to what they believe in even if they are finding it hard to do so - especially if they believe what they are doing is good and is what God asks of them. For example, colleagues may not want a Muslim to pray openly or wear hijab, but they should try their best to stick to it and keep their belief strong.They could also learn that there are times when they do not have to tell people what they are doing, especially if they fear they will come to harm, and so it is acceptable for them to do their good actions in secret. An example could be when moving to new a country a person can keep their faith hidden to avoid persecution.

2 J2015/12/Q3/B

Was it significant that the Prophet began preaching the message in secret? [4]

Yes, it was significant that prophet started preaching in secret. Firstly, the prophet was following Divine orders to begin his career of preaching by doing it secretly. Secondly, Prophet wanted to start his mission by convincing his closest. He knew that to deal with the opposition of public one needed support of his closest. Thirdly, he wanted to convince his tribe Banu Hashim which was also the order of Allah, ***"And admonish your nearest kinsmen"***He wanted to attain protection from his tribe, as without tribal protection his life could easily be threatened. Lastly, he wanted to gain strength in numbers by preaching secretly so if Quraish would be aggressive he along with his supporters could stand against quraish with determination.

PERSECUTIONS

1 N2020/12/Q3/B

How can the Prophet's response to opposition help Muslims when they are mistreated? [4]

Mohammad (PBUH) set a unique example of patience, perseverance and if cooperative attitude while preaching the religion. In their everyday lives muslims may be mocked or bullied for different reasons, but they should try to remain patient. Muslims should be patient and kind, and not retaliate to other people's behaviour. Showing perseverance and steadfastness with a strong belief in God's help, in the face of any hardship, is another way Muslims can respond. We learn by this that if in the way of Allah we encounter difficulties we should not lose hope and remained firm and unshaken with our faith. The Prophet (PBUH)'s response to cruelty of people of teaches us the lesson of Mercy and Forgiveness as he forgived.

2 N2020/11/Q5/B

How can these events give hope to Muslims today? [4]

Muslims of today learn the lessons of patience and tolerance. They suffered a lot but never complained. They just asked Allah for help. Quran says, ***"Surely, Allah is with the patient".*** We also get the lesson of being firm and steadfast in religion. If evil forces create hurdles in the way of religion we must not stop practicing our religion as nothing is important than our faith. There is also a lesson to have faith in Allah. We should remember that Allah knows our difficulties and He will definitely help us. There is also a lesson of forgiveness. Muslims impressed them with good behavior. We learn that if someone is in difficulty we should help them as Hazrat Abu Bakr freed slaves to save them from persecutions.

3 N2018/11/Q4/B

Why did the Quraysh fear the Prophet and his message even though he was not violent or aggressive towards them? [4]

Various factors turned Quraysh hostile towards Islam and prophethood, such as religious, political, economical and social. They were very angry at the open preaching of Islam. They thought that Holy prophet was claiming leadership

overtthem and attacking their religion. They took Islam as an insult to their forefather's religion because they were idol worshippers and Islamic teachings were based upon unity of Allah. They were very fearful that if Islam would establish, their wealth and their religion would disappear. Islam openly condemned the social customs of the Quraish, their ideas and lifestyle and they were not ready to leave ther old ways of life. They were class conscious people who did not treat their slaves and poor as human and Islam is religion of equality. The rivalry between Banu Hashim and Banu Ummaya was also an important reason of their opposition because Prophet belonged to Banu Hashim and rulers were from Banu Ummmaya. Moreover they also feared that donations from pilgrims and tribes of Arabia would stop.

4 J2018/11/Q3/B

How can the behaviour of the first converts to Islam provide an example for Muslims today? [4]

Muslims of today learn the lessons of patience and tolerance. They suffered a lot but never complained. They just asked Allah for help. Quran says, ***"Surely, Allah is with the patient".*** We also get the lesson of being firm and steadfast in religion. If evil forces create hurdles in the way of religion we must not stop practicing our religion as nothing is important than our faith. There is also a lesson to have faith in Allah. We should remember that Allah knows our difficulties and He will definitely help us. There is also a lesson of forgiveness. Muslims impressed them with good behavior. We learn that if someone is in difficulty we should help them as Hazrat Abu Bakr freed slaves to save them from persecutions.

5 J2017/12/Q4/B

In today's world how practical are the reactions of the Prophet's followers to these persecutions? [4]

To some extent the reaction of Prophet's followers to persecutions are practical in today's world. For example, the people in Syria, Kashmir and Palestine are facing persecutions just because of Islam and they are not ready to renounce the faith. Recently, a muslim fought with a non-muslim soldier because non-muslim soldier was burning Quran. It can be seen that muslims now a days are ready to give their life for the sake of Islam as prophet's followers

were ready to give their life. Recently, people also left their homes when they converted to Islam as their family was not ready to accept them Furthermore, when the intensity of persecutions increases, people migrate as followers of prophet migrated to Abyssinia.

6 N2016/11/Q5/B

Drawing from this account (persecution of followers), what advice could be given to Muslims now living in fear of persecution? [4]

Following advices could be given to muslims living in the fear of persecutions. Firstly, in times of persecution we should remain steadfast and patient, and pray to Allah for better times. Secondly, there might be situations where our family or the closed ones hinder our decisions of growing beard or wearing hijab under social pressure. In that case we are supposed to do what is right. Thirdly, if an individual wills to convert to Islam, he may receive persecutions from family members so they should practice Islam privately. If a person is being persecuted by wider community so he should migrate to safer place where he would be accepted and allowed to practice Islam freely. The most important thing during times of oppression is to stay connected with religious scholar who can guide under the light of Quran and Sunnah, as Holy prophet is not alive.

7 N2015/12/Q4/B

Why did the people fear the message that the Prophet had brought? [4]

Various factors turned Quraysh hostile towards Islam and prophethood, such as religious, political, economical and social. They were very angry at the open preaching of Islam. They thought that Holy prophet was claiming leadership overtthem and attacking their religion. They took Islam as an insult to their forefather's religion because they were idol worshippers and Islamic teachings were based upon unity of Allah. They were very fearful that if Islam would establish, their wealth and their religion would disappear. Islam openly condemned the social customs of the Quraish, their ideas and lifestyle and they were not ready to leave ther old ways of life. They were class conscious people who did not treat their slaves and poor as human and Islam is religion of equality. The rivalry between Banu Hashim and Banu Ummaya was also an important reason of their opposition because Prophet belonged to Banu Hashim

and rulers were from Banu Ummmaya. Moreover they also feared that donations from pilgrims and tribes of Arabia would stop.

8 J2013/41/Q5/B

How are these accounts relevant to Muslims now? [4]

To some extent the reaction of Prophet's followers to persecutions are practical in today's world. For example, the people in Syria, Kashmir and Palestine are facing persecutions just because of Islam and they are not ready to renounce the faith. Recently, a muslim fought with a non-muslim soldier because non-muslim soldier was burning Quran. It can be seen that muslims now a days are ready to give their life for the sake of Islam as prophet's followers were ready to give their life. Recently, people also left their homes when they converted to Islam as their family was not ready to accept them Furthermore, when the intensity of persecutions increases, people migrate as followers of prophet migrated to Abyssinia.

9 N2012/12/Q5/B

What can Muslims in modern times learn from these stories? [4]

Firstly, in times of persecution we should remain steadfast and patient, and pray to Allah for better times. Secondly, there might be situations where our family or the closed ones hinder our decisions of growing beard or wearing hijab under social pressure. In that case we are supposed to do what is right. Thirdly, if an individual wills to convert to Islam, he may receive persecutions from family members so they should practice Islam privately. If a person is being persecuted by wider community so he should migrate to safer place where he would be accepted and allowed to practice Islam freely. The most important thing during times of oppression is to stay connected with religious scholar who can guide under the light of Quran and Sunnah, as Holy prophet is not alive.

10 J2011/12/Q5/B

What can these stories teach Muslims in their everyday lives today? [4]

Firstly, in times of persecution we should remain steadfast and patient, and pray to Allah for better times. Secondly, there might be situations where our family or the closed ones hinder our decisions of growing beard or wearing hijab under social pressure. In that case we are supposed to do what is right. Thirdly,

if an individual wills to convert to Islam, he may receive persecutions from family members so they should practice Islam privately. If a person is being persecuted by wider community so he should migrate to safer place where he would be accepted and allowed to practice Islam freely. The most important thing during times of oppression is to stay connected with religious scholar who can guide under the light of Quran and Sunnah, as Holy prophet is not alive.

11 N2010/12/Q3/B

How does his conduct in one of these difficulties provide an example for Muslims today? [4]

Mohammad (PBUH) set a unique example of patience, perseverance and if cooperative attitude while preaching the religion at Al-Taif. By visiting Taif Mohammad (PBUH) attempted to find realistic solution of his difficulties in Makkah. This shows us his steadfastness. We learn by this that if in the way of Allah we encounter difficulties we should not lose hope and remained firm and unshaken with our faith. In his attempt of preaching at Taif he did not try to resist the people when they rejected him. This shows us his patience while preaching. Thus, while preaching Muslims should also remain patient and answer relevant questions humbly during the process. The Prophet (PBUH)'s response to cruelty and stubbornness of people of Taif teaches us the lesson of Mercy and Forgiveness. This means that we have to have control on our temperament and be merciful and forgiving to the felloe beings even if they commit mistakes. Moreover, he attempted to understand the people's ignorance of who he was and what he said. He did not try to impose or force his will. This teaches us to be considerate. Moreover, we also learn that there will be ease after difficulties. As prophet faced difficulties in Taif and remained firm in his mission so Allah rewarded him by the conversion of jinns. So we should be patient and wait for the reward from Allah.

MIGRATION TO ABYSSINIA

1 N2019/11/Q5/B

In your opinion, was this migration similar to Muslim migrations today? Give reasons for your answer. [4]

In my opinion this migration was much different than migration of today in many ways. Firstly, today's migrants usually live in refugee camps where resources are limited. As people from Syria taking refuge in other countries like Jordan and Turkey where resources are limited. Secondly, migration to Abyssinia was done for purely religious purposes as they couldn't practice the religion freely. Today, muslims migrate just for safety of their lives. Thirdly, now a days most of the migrations are economic migration. Many muslims now move for work and finiancial reasons, so it is not similar. Moreover, nowadays muslims also migrate for education, so it is not similar.

2 J2018/12/Q5/B

How does this migration compare to recent migrations of Muslims to other countries? [4]

In my opinion this migration was much different than migration of today in many ways. Firstly, today's migrants usually live in refugee camps where resources are limited. As people from Syria taking refuge in other countries like Jordan and Turkey where resources are limited. Secondly, migration to Abyssinia was done for purely religious purposes as they couldn't practice the religion freely. Today, muslims migrate just for safety of their lives. Thirdly, now a days most of the migrations are economic migration. Many muslims now move for work and finiancial reasons, so it is not similar. Moreover, nowadays muslims also migrate for education, so it is not similar.

3 J2016/11/Q5/B

Can this migration be compared to the migration of some Muslims today? Give reasons for your answer. [4]

In my opinion this migration was much different than migration of today in many ways. Firstly, today's migrants usually live in refugee camps where resources are limited. As people from Syria taking refuge in other countries like Jordan and Turkey where resources are limited. Secondly, migration to Abyssinia was done

for purely religious purposes as they couldn't practice the religion freely. Today, muslims migrate just for safety of their lives. Thirdly, now a days most of the migrations are economic migration. Many muslims now move for work and finiancial reasons, so it is not similar. Moreover, nowadays muslims also migrate for education, so it is not similar.

4 N2013/11/Q4/B

What was the significance of this migration for the early Muslim community? [4]

Muslim's migration to Abyssinia was significant in different ways. It was the first migration Muslims did for the cause of Islam and its establishment. It was also the first political measure made by Prophet Mohammad (PBUH). This gave birth to the idea of establishing a separate Islamic state with independence and freedom. So, in later years Muslims emigrated to Madinah and established a separate Islamic state under Mohammad (PBUH).This migration also brought relief to the followers who had been suffering in Makkah. In Abyssinia under the administration of Negus they could worship openly and practice religion freely. Moreover, this brought immunity to the believers' lives which were under the threat in Makkah. Due to this migration, relations with Christians got better. This migration helped early muslims to spread Islam and due to which the number of muslims increased.

5 J2012/12/Q4/B

What was the importance of making this migration at that time? [4]

Muslim's migration to Abyssinia was significant in different ways. It was the first migration Muslims did for the cause of Islam and its establishment. It was also the first political measure made by Prophet Mohammad (PBUH). This gave birth to the idea of establishing a separate Islamic state with independence and freedom. So, in later years Muslims emigrated to Madinah and established a separate Islamic state under Mohammad (PBUH).This migration also brought relief to the followers who had been suffering in Makkah. In Abyssinia under the administration of Negus they could worship openly and practice religion freely. Moreover, this brought immunity to the believers' lives which were under the threat in Makkah. Due to this migration, relations with Christians got

better. This migration helped early muslims to spread Islam and due to which the number of muslims increased.

6 J2009/12/Q4/B

Why did the people of Makka pursue these muslims? [4]

Various factors turned Quraysh hostile towards Islam and prophethood, such as religious, political, economical and social. They were very angry at the open preaching of Islam. They thought that Holy prophet was claiming leadership overtthem and attacking their religion. They took Islam as an insult to their forefather's religion because they were idol worshippers and Islamic teachings were based upon unity of Allah. They were very fearful that if Islam would establish, their wealth and their religion would disappear. Islam openly condemned the social customs of the Quraish, their ideas and lifestyle and they were not ready to leave ther old ways of life. They were class conscious people who did not treat their slaves and poor as human and Islam is religion of equality. The rivalry between Banu Hashim and Banu Ummaya was also an important reason of their opposition because Prophet belonged to Banu Hashim and rulers were from Banu Ummmaya. Moreover they also feared that donations from pilgrims and tribes of Arabia would stop. They feared that if muslims would migrate, the superiority of Quraish will soon end that's why they pursue muslims.

VISIT TO TAIF

1 **J2020/11/Q3/B**

Giving examples, show how Muslims can practise forgiveness in their lives. [4]

Holy prophet is a model of excellence, a perfect human being. We however cannot be perfect as him, but we can surely try our best to reach as near to the marks he set. The level of mercy and forgiveness showed after the extreme tortures was unbelievable but definitely not impossible. We can show mercy towards each other. A very common example is regular fights with our maids, and drivers. At that moment, we should understand that they are just humans and we should forgive them. Second common example is regular fights on roads during traffic hours. Showing mercy and understanding that this is an accident and can be forgiven. Whatever, prophet did was the best example of how we should live. If we can't reach upto his level, we can atleast try and be as much like him as possible for that is how Allah wills us to live.

2 **N2017/12/Q3/B**

The Prophet showed great forgiveness despite the cruelty of the people of Ta'if. Do you think Muslims now can follow this example? [4]

Holy prophet is a model of excellence, a perfect human being. We however cannot be perfect as him, but we can surely try our best to reach as near to the marks he set. The level of mercy and forgiveness showed after the extreme tortures was unbelievable but definitely not impossible. We can show mercy towards each other. A very common example is regular fights with our maids, and drivers. At that moment, we should understand that they are just humans and we should forgive them. Second common example is regular fights on roads during traffic hours. Showing mercy and understanding that this is an accident and can be forgiven. Whatever, prophet did was the best example of how we should live. If we can't reach upto his level, we can atleast try and be as much like him as possible for that is how Allah wills us to live.

3 **N2014/11/Q3/B**

How can Muslims apply in practice the lessons learnt from the Prophet's behaviour in this situation? [4]

Mohammad (PBUH) set a unique example of patience, perseverance and if cooperative attitude while preaching the religion at Al-Taif. By visiting Taif Mohammad (PBUH) attempted to find realistic solution of his difficulties in Makkah. This shows us his steadfastness. We learn by this that if in the way of Allah we encounter difficulties we should not lose hope and remained firm and unshaken with our faith. In his attempt of preaching at Taif he did not try to resist the people when they rejected him. This shows us his patience while preaching. Thus, while preaching Muslims should also remain patient and answer relevant questions humbly during the process. The Prophet (PBUH)'s response to cruelty and stubbornness of people of Taif teaches us the lesson of Mercy and Forgiveness. This means that we have to have control on our temperament and be merciful and forgiving to the felloe beings even if they commit mistakes. Moreover, he attempted to understand the people's ignorance of who he was and what he said. He did not try to impose or force his will. This teaches us to be considerate. Moreover, we also learn that there will be ease after difficulties. As prophet faced difficulties in Taif and remained firm in his mission so Allah rewarded him by the conversion of jinns. So we should be patient and wait for the reward from Allah.

ISRA WAL MAIRAJ

1 J2019/11/Q3/B

Why do you think it was important for God to take the Prophet (pbuh) on this journey? [4]

Holy Prophet was greatly saddened and disappointed after the boycott, deaths of his wife and uncle and rejection from the people of Taif. He was also mocked for being left by God. So the Mairaj was in fact the ray of hope that Allah had not forsaken him. It allowed him to see what he, and all Muslims, should be striving for (heaven) which gave him renewed strength. The events measured him of his closeness with God and his status among other messengers. He realised his status amongst prophets (as seal of the prophets, he led them in prayer). It was important for God to take him to Mairaj to strengthened him spiritually. As he met the Supreme Lord so he got motivated. Allah wants to show His power to prophet. So allah showed limitless powers.

2 N2016/12/Q3/B

What was the significance of this journey to the Prophet? [4]

Holy Prophet was greatly saddened and disappointed after the boycott, deaths of his wife and uncle and rejection from the people of Taif. He was also mocked for being left by God. So the Mairaj was in fact the ray of hope that Allah had not forsaken him. It allowed him to see what he, and all Muslims, should be striving for (heaven) which gave him renewed strength. The events measured him of his closeness with God and his status among other messengers. He realised his status amongst prophets (as seal of the prophets, he led them in prayer). He strengthened himself spiritually. As he met the Supreme Lord so he got motivated. Allah wants to show His power to prophet. So allah showed limitless powers. He also got physical support from his companions who believed that if Prophet said it happened, then it did, which helped Prophet to realize who is a true muslim and who is hypocrite.

3 N2013/11/Q3/B

How did this journey help the Prophet in his mission? [4]

Holy Prophet was greatly saddened and disappointed after the boycott, deaths of his wife and uncle and rejection from the people of Taif. He was also mocked for being left by God. So the Mairaj was in fact the ray of hope that Allah had not forsaken him. It allowed him to see what he, and all Muslims, should be striving for (heaven) which gave him renewed strength. The events measured him of his closeness with God and his status among other messengers. He realised his status amongst prophets (as seal of the prophets, he led them in prayer). He strengthened himself spiritually. As he met the Supreme Lord so he got motivated. Allah wants to show His power to prophet. So allah showed limitless powers. He also got physical support from his companions who believed that if Prophet said it happened, then it did, which helped Prophet to realize who is a true muslim and who is hypocrite.

4 J2011/12/Q3/B

Explain the importance of this event to the Prophet himself· [4]

Holy Prophet was greatly saddened and disappointed after the boycott, deaths of his wife and uncle and rejection from the people of Taif. He was also mocked for being left by God. So the Mairaj was in fact the ray of hope that Allah had not forsaken him. It allowed him to see what he, and all Muslims, should be striving for (heaven) which gave him renewed strength. The events measured him of his closeness with God and his status among other messengers. He realised his status amongst prophets (as seal of the prophets, he led them in prayer). He strengthened himself spiritually. As he met the Supreme Lord so he got motivated. Allah wants to show His power to prophet. So allah showed limitless powers. He also got physical support from his companions who believed that if Prophet said it happened, then it did, which helped Prophet to realize who is a true muslim and who is hypocrite.

PLEDGES OF AQAABAH

1 J2017/12/Q3/B

In your view, why should Muslims provide a safe haven for others? Give reasons for your answer. [4]

Muslims should provide safe haven for others due to following reasons. Firstly, to provide a person with a place to live in harmony and with religious freedom. Secondly, we should provide safe place to others to safe them from persecutions. If we will safe our muslim brothers and sisters from persecutions so world will get to know about muslim power. Thirdly, if we will provide safe place to others so our relations will get better and our workforce, army will also get better. As more people will take refuge in our country so this will provide us with a huge wrkforce which can help us in establishing Industries. Moreover our army will get better and strong. Lastly, if we will provide safe place to others so it will improve our relations with other states, which will improve our trade, our defense system and our security as well.

2 N2012/12/Q3/B

How were these pledges important for the future community of Muslims? [4]

These pledges were important to the muslim community in many ways. Firstly, pledges set the foundation for a muslim community to live in harmony and with religious freedom. Secondly, pledges brought a change to the conditions and allowed Islam to be established. Thirdly, this pledge brought the good news for muslims that now from onwards Muslims of Madinah would also take place in war which means that now the muslim forces become stronger. Fourthly, this pledge helped muslim community in spreading Islam outside Makkah in safety. Most importantly, this pledge provided security for their leader Holy prophet so it was important for the muslim community.

3 **N2009/12/Q5/B**

Explain the importance of the pledges of Aqaba to the prophet in the period upto the migration. [4]

These pledges were important to the Prophet in many ways. Firstly, pledges set the foundation for Prophet and his followers to live in harmony and with religious freedom. Secondly, pledges brought a change to the conditions and allowed Islam to be established. Thirdly, this pledge brought the good news for muslims that now from onwards Muslims of Madinah would also take place in war which means that now the muslim forces become stronger. Fourthly, this pledge helped Prophet in spreading Islam outside Makkah in safety. Most importantly, this pledge provided security for Holy prophet; now Holy prophet is safe from the persecutions and evil plannings of Quraish.

MIGRATION TO MADINAH

1 N2020/12/Q4/B

In what way is this journey significant for the Muslim community now? [4]

The migration has allowed Islam to spread and flourish, allowing it to reach Muslims in all parts of the world until the present day. It also laid the foundation of a Muslim state which has resulted in many Muslim nations around the world. There are lessons in the migrations for Muslim communities facing political, social and religious problems. Such communities can also find alternative ways to come out of these problems. Similarly, the communities that host immigrants can also learn valuable lessons about how to accommodate and help migrants.

2 N2017/11/Q4/B

How is the migration of the Prophet like the migration of some Muslims now? Give reasons for your answer· [4]

In my opinion this migration was much different than migration of today in many ways. Firstly, today's migrants usually live in refugee camps where resources are limited. As people from Syria taking refuge in other countries like Jordan and Turkey where resources are limited. Secondly, migration to Madinah was done for purely religious purposes as Prophet couldn't practice the religion freely. Today, muslims migrate just for safety of their lives. Thirdly, now a days most of the migrations are economic migration. Many muslims now move for work and finiancial reasons, so it is not similar. Moreover, nowadays muslims also migrate for education, so it is not similar. Fourthly, in this migration Prophet experienced many miracles, which are less likely to be experienced in today's world as now there are no prophets. Lastly, in this migration Allah ordered prophet to migrate, but nowadays there is no such revelation revealed for migration.

3 J2013/41/Q3/B

Why was this migration important for the Muslim community? [4]

This migration was important to the muslim community in many ways. Firstly, migration set the foundation for a muslim community to live in harmony and with religious freedom. Secondly, migration brought a change to the conditions and

allowed Islam to be established. Thirdly, this migration brought the good news for muslims that now from onwards Muslims of Madinah would also take place in war which means that now the muslim forces become stronger. Fourthly, this migration helped muslim community in spreading Islam outside Makkah in safety. Most importantly, this migration provided security for their leader Holy prophet so it was important for the muslim community.

4 **N2010/12/Q5/B**

What was the significance of this journey for the Muslims? [4]

This migration was important to the muslim community in many ways. Firstly, migration set the foundation for a muslim community to live in harmony and with religious freedom. Secondly, migration brought a change to the conditions and allowed Islam to be established. Thirdly, this migration brought the good news for muslims that now from onwards Muslims of Madinah would also take place in war which means that now the muslim forces become stronger. Fourthly, this migration helped muslim community in spreading Islam outside Makkah in safety. Most importantly, this migration provided security for their leader Holy prophet so it was important for the muslim community.

EXPERIENCES IN CAVES

1 N2018/11/Q3/B

How did the events in the cave of Thawr help strengthen the Prophet's relationship with God? [4]

This event strengthen prophet's relationship with God. This experience reassured Prophet that Allah was with him and he would never give him away to his enemies. It strengthened his future belief more in Allah's relation with him and in fact Allah can do anything. He can even save His messenger's life through a spider's web. It strengthened his belief in Allah that Allah would never leave him alone. As Allah can not be seen by a simple human so Allah sent humans to help prophet. Hazrat Abu Bakr was the one who helped him. Eventhough he was living in very tough conditions but Allah provided him with food and water. Lastly, when Suraqah was able to find him but he was not able to chase Him so it was miracle given by Allah. These events increased the faith in God.

2 N2014/12/Q4/B

In what respects were the Prophet's experiences in the cave of Thawr important for his prophethood? [4]

This event strengthen prophet's relationship with God. This experience reassured Prophet that Allah was with him and he would never give him away to his enemies. It strengthened his future belief more in Allah's relation with him and in fact Allah can do anything. He can even save His messenger's life through a spider's web. It strengthened his belief in Allah that Allah would never leave him alone. As Allah can not be seen by a simple human so Allah sent humans to help prophet. Hazrat Abu Bakr was the one who helped him. Eventhough he was living in very tough conditions but Allah provided him with food and water. Lastly, when Suraqah was able to find him but he was not able to chase Him so it was miracle given by Allah. These events increased the faith in God. Moreover, he also learnt that mostfaithful person to help him in his mission of prophethood was Abu Bakr who was ready to give up his life but didn't want to disturb Holy prophet in sleep. His life was saved through this experience, otherwise he might be killed and Islam couldn't flourish and his mission of prophethood couldn't meet its logical endings.

3 J2010/12/Q4/B

Explain the significance of one of these experiences for the development of Islam. [4]

The event of Cave Hira was of great religious importance for the initiation of Islam and career of the last messenger of Allah. This was the occasion on which the final book of Allah, the Quran, was first sent down thus marking the beginning of guidance for humans, telling them how to live their life. The occasion is also important for the change in society and the polytheistic religion established there. By this event came the light of monotheistic faith on people of Arab. The event also changed Mohammad (PBUH) as he was granted with a new career. By this event it was confirmed that he was chosen for prophethood and to tell the people about the perfect and universal religion Islam hence the event changed the course of his life completely.

The stay in cave Thawr proved important for the survival of Mohammad (PBUH) and Islam. This stay ensured the safety of Mohammad (PBUH)'s and his companion's life who were pursued by their blood thirsty enemies. His safety was also important for the survival of Islam because if Mohammad (PBUH) had been captured and God forbid assassinated Islam might have not been established in Madinah. As the success of his mission depended on his escape from the threats and sinister plans of Quraish therefore he left his hometown. This also teaches us the lesson that for the success of missions it is not necessary to respond force with force every time. The event also tells us about the trust of Mohammad (PBUH) on his God and his companion. For his survival he trusted Allah and followed the instructions of taking shelter in cave Thawr even when the enemies came so close. He firmly believed his God will certainly save him from the enemies loyal to him even if his life would be completely in danger. The importance of this event is also evident by the that Quran also refers to this event.

RELATION WITH QURAISH

1 J2018/12/Q4/B

The Prophet did not change his character despite the way the Quraysh changed towards him. What can Muslims learn from this? [4]

Some lessons could be that Muslims should know how to develop good character traits and not change them, whatever the situation is. That when people are trying to make difficulties in your life, you should try your best to keep good relations with them rather than reacting in a negative way with them in return. We should remain positive and we should not change our attitudes. If we will not change our attitudes, our enemies may get impressed from us and may accept Islam. Like Prophet never changed his attitude so Quraysh got impressed from Prophet and accepted Islam. God looks at what you do and will help you when you remain patient. Like when prophet remained patient and remained steadfast in his mission so Allah provided him with the reward of conversions of Quraysh, invitation from Madinah.

2 J2015/11/Q3/B

Why is it significant that the Quraysh were still willing to keep their belongings with the Prophet after he started to preach Islam? [4]

Despite the message he was preaching, they still knew that his character would not have changed because they had never found any faults in his character. Despite not liking what prophet was saying they still valued their belongings and wanted to keep them wher they knew they would get them back. The reasons Quraish changed were politicial social and economic, not because the prophet had changed or he is lying. After open preaching, the remarks of the Quraish about prophet were outstanding and they never remarked him untrustworthy or something like that. Due to this action many Quraysh found out that Quraysh are fighting because they are religiously, socially and economically insecure so they accepted Islam.

LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

FIRST YEAR AFTER HIJRA

1 **J2013/12/Q3/A**

Write about the events of the first year following the Prophet's arrival in Madina. [10]

Following the orders of Allah, Prophet (PBUH) escaped from Makkah for Yathrib with his friend. On his arrival at Yathrib, Prophet (PBUH) was greeted joyfully especially by women and children. By the arrival of Prophet (PBUH) the name of the city was changed from Yathrib into Madina-tun-Nabi which means The City of Prophet or Al Madina-tul-Munawwara 'The Illuminated City'. This was later shortened into Madinah.

As Prophet (PBUH) passed through the city many people requested him to stay with them but He (PBUH) leave it to be decided by his she-camel. The she-camel knelt down at the land which Prophet (PBUH) purchased to build mosque & his house. The land belonged to SohaiI & Sahal two orphans. Later, the she-camel stopped at the house of Hazrat Abu Ayub Ansari (RZ) where Prophet (PBUH) stayed while the mosque (Masjid-e-Nabvi) and his house were being built. The Prophet (PBUH) himself participated in building this simple mosque and carried bricks. The mosque was not only the centre of worship but also the centre of education as the study circle (Suffah Bench) was established in its premises for learning and teaching. The mosque was also utilized as the headquarter of Muslim state where matters of the state of Madinah were discussed.

The System of Adhan was introduced to call upon believers for congregational prayer. The Prophet (PBUH) gathered his Companions and asked them for their suggestions for the call to prayer.Hazrat Abdullalh bin Zaid (RZ) shared a dream, in which he saw a man who taught him the words of the words of Adhan. Prophet (PBUH) asked Hazrat Abdullah bin Zaid (RZ) to teach the words to Murat Bilal (RZ). There then Hazrat BilaI (RZ) proclaimed Adhan and became the first Muezzin (caller to prayer) of Islam. Later, Hazrat Umar (RZ) shared the similar dream with Prophet (PBUH) in which he was taught the words of Adhan by an angel.

One of the most import events followed by the migration was the creation of brotherhood between those who came from Makkah called the Emigrants

(Muhajirin) and those who were residents of Madinah and accepted Islam called the Helpers (Ansars). At that time, there were two tribes residing in Madinah named Aws and Khazraj. They had rivalry which caused much murder and bloodshed between them. Their old divisions were soon wiped out and 'Ansars' the helpers of Prophet (PBUH) became their common designation. Those who emigrated with Prophet (PBUH) from Makkah received the title of 'Muhajirin', The Emigrants.These Muhajirin migrated before or with Holy Prophet (PBUH), leaving their homelands and also their properties behind. This was a huge sacrifice of Muslims for the sake of survival of Islam. They were now penniless and without shelter after reaching Madinah. Therefore, Holy Prophet (PBUH) asked Ansar for sharing their properties and business with them providing the example of being the best host in the history of Islam. The sacrifice of Muhajirin and aid of Ansars are highlighted in Chapter 8 Verse # 72 of Holy Quran in the following words, ***"Those who believed and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are all friends and protectors, one of another" (8:72) Al-Anfal.*** These emigrants (Muhajirin) and Helpers (Ansars) also helped Prophet (PBUH) in battling against Quraish and defending the newly established Islamic state. This tie wasn't only for sharing; Prophet (PBUH) announced them brothers of each other. Hence, with the help of Ansars and sacrifice of Muhajirin, the separate Islamic state of Madinah was established.

Among the dwellers there were also Jewish and Non-Muslims tribes living in Madinah. Prophet (PBUH) focusing the necessity of Peace in society involved all these Jewish and non-Muslim tribes in a treaty providing them certain privileges and responsibilities for their full rights and benefits. This charter was also called Charter of Madinah. It provided religious and economic freedom to them. They were given social rights as well.It also involved responsibilities of loyalty to the state of Madinah by establishing peace in the region and helping each other in state matters especially at the time of external attacks. According to this agreement, Muslims were also given certain religious and political responsibilities of concern of their brothers' welfare and loyalty to the state.

BATTLE OF BADR

1 N2019/12/Q4/A

Describe the events of the first battle in Islam, the Battle of Badr. [10]

After the migration of Muslims to Madinah, the annoyed Quraish confiscated their businesses, possessions and properties. They threw their fortunes open to the market to sell. The leader of Hypocrites Abdullah bin Ubai, who visited Makkah, brought this news for Muslims and provoked them to fight. The disappointed Muslims, who wanted to avenge their loss, were not allowed to fight as Allah's orders were for peace. Thereafter the verse of Al Hajj revealed giving them permission to fight. The Quran states: ***"To those against whom war is made, permission is given (to fight) because they are wronged and verily Allah is most Powerful for their aid" (22:39) Al-Hajj.*** Therefore the Muslims began to raid and threaten the caravans of Quraish thus attempting to damage their economy.

In 623 A.D/2 A.H. Abu Sufyan (RZ) was leading the largest ever caravan of Quraish from Syria to Makkah. Intercepting that caravan could strike a deadly blow to Quraish. The Holy Prophet (PBUH) had posted two men near the caravan route to keep watch. They camped at Badr with 313 (83 Emigrants, 60 of Aws and 170 of Khazraj) men with 2 horses and 70 camels. However, some hypocrites told Abu Sufyan (RZ) about this. He then took an alternate route through the west near Red sea. By this move he was able to slip past the Muslims and was out of their reach. On the utmost alert, Abu Sufyan (RZ) sent Damdam bin Amr to Makkah to make a plea for help. Damdam dramatically raised a loud cry at K'abah and shook the whole city to help Abu Sufyan. A group of 1300 soldiers with a large number of camels, under the leadership of Abu Jahal immediately took a course to reach the caravan. While this army was halfway the news reached to them that the caravan had reached Makkah safely. The army's leaders held a meeting and debated whether they should go on towards Madinah or not. Urba bin Rabiya opposed a war that it would spill the blood of their own relatives, while Abu Jahal hotly advocated for a march on Madinah. Despite, the threats of Abu Jahal, Banu Zehra broke away and returned to Makkah, BanuHashim also wanted to break away but Abu Jahal's threats made them give up the idea. Eventually; 1000 soldiers of Quraish army marched towards Badr

and set camp there. Prophet (PBUH) consulted his companions highlighting the gravity of the situation. Muhajirin and Ansars admitted and assured their loyalty to Prophet (PBUH) and agreed to war against Quraish. The same night it rained on both sides; for polytheists it hindered their further progress but for Muslims it was a blessing from Allah to strengthen their heart. Muslims encamped at the nearest water well and destroyed all the other wells so that the enemy will be deprived of the water. The Muslims armory was very weak as compared to the armory of Quraish. Very few Muslim had swords and some even fought with camel bones. Prophet (PBUH) prayed for Divine help all night. The next day, when both the armies stood against each other the battle started with the war of words. Quraishite poets stepped forward and insulted the Muslim warriors. The Muslims replied with shouts of 'Allah-u-Akbar!' After that three Quraishites came forward for single combat. These were Utba bin Rabia, his son Walid and his brother Shaiba. Three Muslims Hazrat Hamza (RZ), Hazrat Ali (RZ) and Hazrat Ubaida bin Harith (RZ) stepped forward to meet the challenge. Hazrat Hamza (RZ) killed Utba, Hazrat Ali (RZ) killed Walid, while HazratUbaida (RZ) was injured and his companions helped kill Shaiba. The duel was followed by few more duels in which Makkans suffered terrible defeats. There then started open fighting and the Quraish marched on the Muslims with closed ranks. Muslims threw stones & arrows at them. Mohammad (PBUH) employed superior tactics and kept their faces towards the sun. When the Quraish faced the sun, the Muslim army seemed larger than it was. Allah did a miracle and reduced both forces in the eyes of other in order to make the muslims confident and the non muslims over confident of victory. It is said in Surah Anfal, "***And remember when you met He showed them to you as few in your eyes and he made you appear contemptible in their eyes".*** Prophet (PBUH) continuously prayed for the success of believers, he (PBUH) said: ***"O Allah! If this group (of Muslims) be defeated Way, You will no longer be worshipped."*** Soon, a harsh, dusty wind started blowing and further magnified the small Muslim army's strength the eyes of the Quraish. This was basically the help of Allah which came in form of a thousand Angels. The Quran states: ***"Remember you implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the angels ranks on ranks"(8:9) Al-Anfal.*** Followed by this, a violent sandstorm blew into the eyes of enemies. The Quran states: ***"And you (i.e. Mohammad (PBUH) threw not when you did throw but Allah threw." (8:17) Al-Anfal.*** The Quraish began to retreat

however their important leaders were killed. Abu Jahal was killed two young boys and his head was cut off by Hazrat Abdullah bin Masud (RZ). Hazrat Bilal (RZ) killed his former master Umayyah bin Khulf.

The Quraish left behind 70 of their men dead and 70 prisoners. 14 Muslims were martyred. Muslims captured booty of 114 camels, 15 horses and a large amount of clothes carpets etc. The Holy Prophet (PBUH) treated the captives leniently. It was decided that each of them will pay 4000 dirhams for freedom. If someone can't afford he will teach ten muslims to get freedom. Those who could afford were freed after taking ransom, those who were too poor to pay ransom, were set free without any payment and those who could read and write were freed after they taught a number of Muslim boys and girls for specified time.

2 N2016/11/Q4/A

The Battle of Badr took place in the second year after the hijra. Describe the main events of this battle. [10]

- Same as Question 1

3 N2013/12/Q3/A

Write an account of the battle of Badr. [10]

- Same as Question 1

BATTLE OF UHAD

1 **J2017/11/Q3/A**

The Battle of Uhud was fought in the year 625. Describe the main events of this battle. [10]

In the combat of Badr, the Quraish had suffered in every way. They suffered losses in men, material and prestige. Soon their sorrow and grief turned into bitter hatred and the feeling of revenge. The Quraish could not stand the fact that Muslims were prospering and they were suffering. Thus, the people of Quraish pushed Abu Sufyan (RZ) for taking the revenge of their previous defeat. Therefore, the grief, revengeful feelings and the loss of caravan worth 100,000 dirham made Quraish to raise an army of 3000 (200 horses and 3000 camels) against Muslims.

In 624 A.D/3 A.H the Quraish advanced with easy marches and reached to the foot of Uhad hill 3 miles to the north of Madinah and camped there. Some Quraishite women also participated in this like Hinda binte Utba, Umm-e-Hakeem and Fatima. Hinda to avenge the loss of her father Utba bin Rabia. She promised Wahshi great fortunes and freedom in exchange of assassinating Hazrat Hamza (RZ). When the Holy Prophet (PBUH) was informed about the advancement Quraish by his uncle, Hazrat Abbas bin Abdul Muttalib (RZ). Mohammad (PBUH) held a council of war. Mohammad (PBUH), senior companions and 'Abdullah bin Ubai supported the idea of defending the state by staying in Madinah and using houses to serve as fortresses. Whereas the younger Muslims headed by Hazrat Hamza (RZ) were eager to fight in the open to prove their martial strength and to send message to the infidels that one Muslim is equal to their ten. They said, ***"O Prophet of Allah let us go forth and smite our foes otherwise they would think that we fear to leave the city and face them"*** The enthusiasm of Muslims carried the way & Mohammad (PBUH) agreed to fight outside Madinah. Muslims marched with their 1000 men towards Uhad. As soon as they had marched some miles, (Abdullah bin Ubai deserted Muslim with 300 of his men. He argued that since Mohammad (PBUH) had decided to go against his wishes by fighting in open he had a right to desert them. Abdullah said to his comrades, ***"He disregarded my advice but accepted theirs."*** This left Muslims with only 700 men without horses and camels. Mohammad (PBUH) then continued advancing towards Uhad and reaching their unobserved he set

his army camps on the higher slope of Uhad. On the top of Uhad hill there was a pass at the rear which could be crossed by the cavalry of Quraish. So, Mohammad (PBUH) appointed 50 archers under the command of Abdullah bin Jubayr to defend the pass with strict orders not to abandon their positions under any circumstances. While Prophet (PBUH) was arranging his forces the Quraishites began to advance with their army. In individual contests Ali (RZ), Talha (RZ), Zubair (RZ), Hamza (RZ), Abu Dujanah (RZ) & others killed men of Quraish, who carried the banner of Quraish, especially the members of Abi Talhah. Followed by single contest the open battle started. Abu Dujana fought with the Prophet's (sallallahu 'alayhiwasallam) sword killing everybody who came up against him and advanced deep into the enemy's ranks. The Makkan cavalries tried to attack Muslims from behind but the archers remained firm on their positions and resisted them. Meanwhile, Muslims in the battlefield displayed great courage and bravery and soon reached to the camps of Quraish. The Quraish, who had already experienced terrible loss at Badr, began fleeing from the battle field. Seeing the Quraish fleeing and leaving riches behind, Muslims started looting the camps of Quraish. The archers on the pass didn't want to miss this opportunity. Disobeying the Prophet (PBUH) and their commander Abdullah bin Jubayr (RZ) all archers except 12 abandoned their positions and joined the looting. The Quran states: ***"Allah did indeed fulfil His promise to you when you, with His permission; were about to annihilate your enemy, until you flinched and fell to disputing about the order and you disobeyed ..." (3:152) Aa'le Imran.*** The commander of the right wing of Quraish cavalry, Hazrat Khalid bin Walid (RZ) saw this opportunity and attacked Muslims from the pass at the rear. Seeing this brave charge, the fleeing Quraish resumed fighting and Muslims were trapped between the Makkah soldiers and cavalry. Meanwhile, Wahshi fulfilled his task and martyred Hazrat Hamza (RZ) by attacking with his javelin. Hazrat Khalid bin Walid (RZ)'s cavalry and Quraish soldiers took full advantage of the situation and attacked on Holy Prophet (PBUH) and started throwing arrows, javelins and stones at him. The Prophet (PBUH) sustained serious injuries, he lost one of his Canine teeth & disks from helmet penetrated into his cheek. The blood also began to run down his face and he began to wipe it away. The shattered Muslims came up to the hill of Uhad. They surrounded and protected Holy Prophet (PBUH) and many of them laid down their lives during this. At this moment, one of the leaders of Quraish, Ibn e Qaimi'ah then killed HazratMusab bin Umayr (RZ) mistaking him for Allah's

Messenger on account of resemblance in appearance of Hazrat Musab (RZ) to Prophet (PBUH), ibne Qaimi'ah raised a cry that Mohammad (PBUH) had been killed. This snatched confidence of Muslims and many fled away leaving few companions behind. However, the Quraish also stopped fighting & returned to their camps after raising the cry of victory. The news of Prophet (PBUH)'s killing was proved rumor when Prophet (PBUH) was eventually carried to the higher place of the hill by his brave companions. Prophet (PBUH) called out his companions and those who were retreating from the battle field hearing this came back around him. The Quraish who had already earned their revenge decided not to attack Madinah and left Uhad with a scream that this was the return of the defeat of Badr. Their leader Abu Sufyan (RZ) also challenged Muslims for another combat. Marching towards Makkah the Quraish mutilated the bodies of the fallen Muslim heroes. Hinda mutilated Hazrat Hamza (RZ) corpse and chewed his liver. Aisha (radiallahuanhaa) brought drinking water in leather bags for the wounded while Umm Sulayma drew water for them.

In the battle Muslims lost 70 of their men including prominent leaders like Hazrat Hamza (RZ), Hazrat Musab bin Umayr (RZ), Hazrat Abdullah bin Jubayr (RZ) etc. Many soldiers were seriously injured including Hazrat Ali (RZ) and Hazrat Talha (RZ). The injured soldiers' wounds were nursed by Muslim women who participated in the battle. Prophet (PBUH)'s wounds were nursed and bandaged by his beloved daughter Hazrat Fatima (RZ). In this battle, the Quraish lost only 20 of their men. Prophet (PBUH) forbade the mutilation of corpses and buried them in a single grave. Muslims martyred were also buried in the field of Uhad as per Mohammad (PBUH)'s instructions.

2 N2015/11/Q3/A

Describe the events of the Battle of Uhud· [10]

- Same as Question 1

BATTLE OF TRENCH

1 J2020/11/Q4/A

The Battle of the Trench (Khandaq) was fought in 627. Give an account of the main events that took place. [10]

In 4 A.H. the Jews of the tribe Banu Nadhir planned the assassination of Mohammad (PBUH). Due to this, Mohammad (PBUH) exiled the members of Banu Nadhir from the state of Madinah. After getting exiled these Jews settled at Khyber and turned the place into a center against Muslims. The chiefs of Banu Nadhir then visited the leaders of Quraish at Makkah and instigated Quraish to finish their unfinished task of Uhad pertaining to invading Madinah and crushing Muslims. The Quraish on the boldness of Muslims and being instigated by the Jews eventually decided to make a dash on Madinah with a huge force. The Jews of Khyber (BanuNadhir) and the other Bedouine tribes who had already become hostile to Muslims of Madinah allied themselves with the Quraish. Thus, the Quraish by the support of allied tribes gained the total strength of more than 10,000 men raised an army led by Abu Sufyan (RZ).

This battle was really difficult for muslims. There were many hypocrites among the muslims who circulated frightening rumours, which added to the fear of the muslims. ***"Behold! A party amoung them said: O people of Yathrib (Medina), you cannot stand (the attack), therefore turn back! And a band of them ask for leave of the Prophet, saying: Truly our houses are bare and exposed though they were not exposed; they intended nothing but to flee."[33:13]*** When the news of the war preparations of Quraish reached to Prophet (PBUH) in Madinah by the friendly tribe Banu Khuza, he consulted with his companions. In this council of war Hazrat Salman Farsi, a Persian companion, made a suggestion to Holy Prophet (PBUH): ***"O Messenger of Allah (PBUH), when we were attacked in the land of Faris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."*** This suggestion was accepted by Holy Prophet (PBUH) and Muslims dug a trench along the northern part of Madinah which was open to enemies. The laborious task of digging the trench was completed by 3000 companions in 9-10 days. Hazrat Mohammad (PBUH) also participated in digging of trench. Other than digging the trench, Muslims also cut fodder from the other side of trench. This was the

war tactic by Muslims to create deficiency for animals of their opponents. The 3000 Muslims army was prepared which was an outnumbered strength against the 10,000 force. In 626 A.D/5 A.H. an allied force reached to the border of Madinah. The soldiers of enemy got puzzled and surprised when they found themselves separated by the deep and wide trench. They exclaimed that it was a cowardly way of fighting. In result of this taunt, they received hail of stones and arrows by Muslims. Thus, they began a siege of Madinah which lasted for around 30 days. The enemies began to check around the trench trying hard to find a weak spot through which they could get into Madinah. Whenever they attempted to cross the trench, Muslim's archers and fighters remained engaged in clashes by hurling shines and arrows and deterred the enemy from passing the trench. However, a group of polytheist's fighters led by Amr bin Abd, Ikrimah bin Abu Jahal and Dirar bin Al-Khattab managed to cross the trench and their horsemen captured a narrow area between the trench and Mount of Sila. Amr challenged the Muslims to a single combat and Hazrat Ali (RZ) was sent by Prophet (PBUH) to meet with the challenge. After a short but fierce engagement, Hazrat Ali (RZ) killed Amr and made others to evacuate in state of panic. After this, all the desperate attempts of polytheists were silenced by the steadfastness and heroic confrontation of the Muslims. A long and boring wait made them tired and weak. The Bedouine tribes who expected an early victory were disturbed by this delay. Abu Sufyan (RZ) was then provided with a hope by the Jewish tribe Banu Quraiza who thought of joining hands with Quraish and stabbing the Muslims in their backs. The tribe of Banu Quraiza was persuaded by another Jewish tribe Banu Nadhir to form alliance with Quraish. Alarmed with this situation Hazrat Saad bin Muadh (RZ), Hazrat Saad bin Ubadah (RZ) and others were sent by Prophet (PBUH) to remind Banu Quraiza about their loyalty to the state and Chatter of Madinah. The members of Banu Quraiza declined to acknowledge any Prophet (PBUH) or Charter. The Jews of Banu Quraiza began sneaking in the fortresses of Muslims threatening Muslims families. Noticing this, Mohammad (PBUH) posted a small detachment to keep watch on the Jewish movements and to prevent their attack on Muslims fortresses. During this vulnerable situation, Mohammad (PBUH) was visited by Naim bin Masud (RZ) who belonged to Banu Ghatafan and had accepted faith. Mohammad (PBUH) asked him to do something to prevent the cunning plan of Banu Quraiza. Naim bin Masud (RZ) who worked as secret agent of Prophet (PBUH) became successful to create discontent between Banu Quraiza and the

allied army. Thus, the Jews didn't succeed in their plans of attacking Muslims from behind. As a result, the allies began to lose hope as by now around a month had passed and they couldn't meet with any success in their encounters and plans. Not only climate, shortage of food supplies and fodder for animals also increased their difficulties. When about 30 days of the siege had passed, one night a violent windstorm blew into the Quraishite camp and threw the allied army into turmoil. This aid of Allah for Muslims, which came through harsh climate and angels, is mentioned in Surah Ahzab of Quran: ***"O you who believe! Remember Allah's Favor to you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is ever All-Seer of what you do." (33:9) AI-Ahzab.***The storm was so intensified that the leader of Quraish, Abu Sufyan, decided to retreat immediately.

Prophet (PBUH) after this victory turned towards the quarters of Banu Quraiza to respond to their betrayal conduct. Muslims army besieged the quarters of Banu Quraiza.BanuQuraiza after surrendering declined Prophet (PBUH)'s proposal of leaving Madinah. Thus, by their will their fate was decided in the light of the Old Testament. The final verdict for Banu Quraiza was announced to execute their men and take their women and children as captives. This verdict was then implemented by the orders of Mohammad (PBUH).

2 N2017/12/Q4/A

Write about the battle of the Trench (Khandaq) fought in 627. [10]

- Same as Question 1

TREATY OF HUDAIBIYA

1 **N2019/12/Q3/A**

Write about the events related to the signing of the Treaty of Hudaybiyya and the main terms in it. [10]

As they approached Dhul-Hulaifa, Mohammad (PBUH) ordered that the sacrificial animals be garlanded and all believers must enter into the state of Ihram. The Quraish knew the purpose of Muslims but how could they let Muslims in when they hadn't been able to enter Madinah so they refused to allow Muslims entry into Makkah. At Hudaibya, a place 3 miles from Makkah and just inside the sacred perimeters around the holy city, the Holy Prophet (PBUH)'s camel stopped on account. Taking this as a sign from Allah, the Muslims made camp at this place. Quraish on their part gathered information about the strength and armory of Muslims and realized Muslims had only intended to visit Ka'bah. Therefore, negotiations started between the Muslims and Makkans and for this purpose envoys were sent by Quraish. The envoys of Quraish tried to threaten Muslims, attempted to create disbelief of followers on Prophet (PBUH) and to create discontent among Muslims but all in vain. However, Muslim expressed their intentions clearly of visiting the city for the performance of Umra. Prophet (PBUH) sent Hazrat Uthman (RZ) as his ambassador to go into the city of Makkah, gain immunity from his tribe and negotiate with Quraish. The Quraish in negotiation with Hazrat Uthman (RZ) offered him to perform Umra which he declined without the permission of access for his leader Mohammad (PBUH) and others. When Hazrat Uthman (RZ) didn't return for long, a rumor broke out that he was killed. At this critical moment Mohammad (PBUH) realized that the Quraish rather than peace turned on spilling Muslims blood. As the Muslims were unarmed, except for their swords, Mohammad (PBUH) took from them the pledge to fight to the death for Islam in case a battle broke out. This is called the pledge of the Tree (Bait-ul-Rizwan) as Mohammad (PBUH) was standing under the tree, while administrating oath. The Quran says:***"Allah's Good pleasure was on the Believers when they swore fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquility to them: and He rewarded them with a speedy victory"(48:18)*** Fortunately, soon after this Hazrat Uthman (RZ) returned when the pledge had been taken. HazratUthman (RZ) also pledged. The Quraish in

order to stop the developments made by Muslims, in reaction of the rumor, dispatched Sohail bin Amr to hold negotiations. Eventually, negotiation began between the two parties and after a prolonged debate the Treaty of Hudaibya was agreed. In this pact the following points were agreed upon; Muslims would return this year without performing Umra and come back after a year for 3 days unarmed to perform Umra, Both the parties will remain in peace for ten years, No attack on trade caravans, Both parties were free to ally themselves with whomsoever they wished, There would be one sided extradition- Makkan refuge in Madinah would be handed over to Quraish but Muslims taking refuge in Makkah wouldn't be handed back. The agreement was very unfavourable for Muslims. Muslims protested over even Hazrat Umar (RZ) expressed loudly his protest but he was silenced by Hazrat Abu Bakr (RZ). The Prophet (PBUH) showed his eagerness to sign this pact and had verbally agreed on its terms. Some dispute arose when finalizing the treaty. When the agreement was committed to writing, Hazrat Ali (RZ) who acted as a scribe began it with the words of Tasmiya, ***"Bismillah-ir-Rahman-ir-Rahim"***, i.e. ***"In the name of Allah, the Most Gracious, the Most Merciful"***, The Makkah Sohail bin Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula Bismilla-Allahumma, i.e. ***"In Your Name, O Allah!"*** the Muslims showed uneasiness but Prophet (PBUH) agreed. Mohammad (PBUH) then went on to dictate: ***"This is what Mohammad, the Messenger of Allah, has agreed to with Sohail bin Amr".*** Upon this Sohail again protested: ***"If we had acknowledged you as Allah's Messenger, we would have never prevented you from Ka'bah, or light against you. Write your own name and the name of your father."*** Prophet (PBUH) being calm and patient for the larger interest of Islam erased the words himself and dictated instead ***"Mohammad, the son of Abdullah".*** When they were returning to Madina Allah revealed Surah Fatah and declared this treaty to be manifest victory for the believers by saying:***"Indeed We have granted you a manifest victory."[48:1]***

An example of Prophet (PBUH)'s principled stand was demonstrated moments before the treaty was actually signed, a Muslim escapee named Hazrat Abu Jandal (RZ) from Makkah reached Hudaihya. His father, Sohail bin Amr, demanded his immediate return the light of the new treaty. Despite the treaty was not signed yet, Mohammad (PBUH) preferred to keep his word and to honor the pact by returning Abu Jandal (RZ) to his father. He (PBUH) consoled Abu

Jandal (RZ) and told Abu Jandal (RZ) to put his trust in Allah. When the peace treaty had been concluded, Mohammad (PBUH) ordered his Companions to offer rituals of Umra there and to slaughter their sacrificial animals, but they were too depressed to do that. Mohammad (PBUH) gave instructions in this regard thrice but with negative response. He (PBUH) then followed the advice of his wife Hazrat Umm e Salamah (RZ) to take the initiative to slaughter his animal and to have his head shaved. Seeing that, the grieved Muslims started to slaughter their animals and to shave their heads.

2 J2016/12/Q4/A

Write about the events surrounding the Treaty of Hudaybiyya and the main terms in it. [10]

- Same as Question 1

CONQUEST OF MAKKAH

1 **N2020/11/Q3/A**

The Prophet (pbuh) conquered Makka in 630. Write an account of the main events of the Conquest. [10]

The treaty of Hudaibya remained only for two years. Makkans were allied with Banu Bakr whereas Madinah was allied with Banu Khuza. Banu Bakr and Banu Khuza were old & bitter enemies. After the battle of Mutah, Banu Bakr attacked Banu Khuza. It was the clear breach of the terms of the Treaty of Hudaibya. The men of Banu Bakr even violated the sacredness of Ka'bah and killed men of Banu Khuza there, who ran into Ka'bah for protection. In return of this aggression the chief of Banu Khuza came to Holy Prophet (PBUH) in Madinah and requested Prophet (PBUH) for help. It was a bound duty for Muslims to take action so Prophet (PBUH) send a message to Quraish in giving them the 3 options; **a) Pay blood money to the victims' families, b) Abandon their alliance with Banu Bakr allowing Madinah to punish them, c) Declare the treaty of Hudaibya dissolved**. Since Quraish did not show eagerness for the first two options and their tribe Banu Makhzum showed eagerness to fight Madina, Muslims got their answer that the Quraish opted the third option. As the Quraish had already broken the treaty, Mohammad (PBUH) had the right to take an offensive action against Makkah. He (PBUH) called on all his allied tribes for help in the assault on Makkah.

Quraish knew Muslims power had multiplied manifold as compare to their power in battles they fought earlier therefore they were not ready for such a big clash. To convince Prophet (PBUH) for the continuation of the treaty, Abu Sufyan (RZ) visited Madinah where he was not given the due regard by Muslims since he didn't honor the pact he signed. He (RZ) approached Ramlah bint Abu Sufyan, then Prophet (PBUH) then the senior companion but in vain. They all declined to negotiate or help. Finally Prophet (PBUH) declared a march towards Makkah in 629 A.D. / 8 A.H. The Prophet wanted to keep his plans secrete but Hatib bin Abi- Balta wrote a letter to inform Makkans. The Prophet got the information through revelation and send Ali and Miqtad b. Aswad to stop the letter. There they found the lady who was carrying that letter and brought it back. Muslims blocked roads to Makkah and under the leadership of Prophet Mohammad (PBUH) they went out with 10,000 men towards Makkah. The army

of Muhajirin and Ansar was also added by the men from several allied tribes. This allied army set camp some distance from Makkah at Marr az Zahran. Each soldier was told to light fire, which greatly exaggerated the size of already large Muslim army. A night before the invasion of Makkah Abu Sufyan (RZ) visited the Prophet (PBUH) at his camp and surrendered. He also accepted Islam and went back to Makkah to tell the residents. Mohammad (PBUH) announced that, a) anyone who took refuge at Abu Sufyan (RZ)'s house would be safe, b) anyone who stayed quietly in his or her house would be safe, c) anyone who stayed in the Ka'bah would be safe. Abu Sufyan (RZ) added in his message that it would be sheer madness to fight such a huge army. In response to this most of the Makkans agreed not to put up resistance. The Muslims were divided into four columns, each to take a separate section of Makkah and each commanded by Hazrat Mohammad (PBUH), Hazrat Abu Ubaidah bin Jarrah (RZ), Hazrat Saud bin Ubadah (RZ), Hazrat Khalid bin Walid (RZ). The strategy was that if a Muslims column came under attack, another column could strike at the enemy from the back. The commanders were also given orders to use arms only if necessary. It was heard that Hazrat Saad bin Ubadah (RZ) was planning to slaughter the Makkans therefore he was relieved of command and the charge was given to Hazrat Zubair bin Awwam (RZ). During the entry to Makkah Hazrat Khalid (RZ) was to take the area of Banu Makhzum who earlier had shown their eagerness to fight against Madinah. He encountered resistance; therefore, the enemy had to be swept there. In this encounter 26 Makkans killed and 2 Muslims were martyred. Eventually Prophet (PBUH) triumphantly entered Makkah.

After the complete conquest of Makkah Mohammad (PBUH) bowed his head before Allah and offered him thanks. He immediately performed Tawaf of the Ka'bah then he prayed inside the holy building. Next, he purified Ka'bah and broke all 360 idols placed inside. After breaking each idol he recited: ***"Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish" (17:81)*** Prophet (PBUH) ordered Hazrat Bilal (RZ) to say Adhan for establishing peace among Muslims. Then he gave the keys of the Ka'bah to Uthman bin Talha and gave him and his descendants the post of caretaker of Kebah. Thereafter Mohammad (PBUH) gave a sermon at Mount Safa where he asked the Quraish whether they knew what punishment he was about to give to them. They replied ***"You are a noble brother and the son of a noble brother"***,

in reply to this Mohammad (PBUH) granted all of them amnesty by saying ***"No blame on you be this day. Go, you be free".*** Moreover Prophet said, ***"You have been my very unreasonable countrymen. You refuted my prophethood and turned me out of my house. And when I took refuge in a far-off place, you rose to fight against me. However, inspite of all these crimes of yours, I forgive all of you and make you free and declare that you may go after the pursuits of your life."*** The Quraish got stuck by his generosity and humbleness. In result of this, almost all of the Quraish accepted Islam including Hinda, Ikrimah bin Abu Jahal and Sohail bin Amr.

2 **N2016/12/Q4/A**

With reference to the conduct of the Muslims, describe the events of the Conquest of Makka. [10]

- Same as Question 1

3 **N2015/11/Q4/A**

The Prophet entered Makka and took control of it in 8AH. Describe the main details of this event. [10]

- Same as Question 1

4 **J2013/12/Q4/A**

Describe the events of the Conquest of Makka. [10]

- Same as Question 1

OTHER BATTLES

1 J2020/12/Q4/A

Describe the main events of the Battle of Mu'ta and the Battle of Hunain. [10]

During the process of sending letters to the Kings, the Prophet (PBUH) had sent Hazrat Harith bin Umair carrying a letter to the ruler of Basra. He (RZ) was intercepted & killed by Shurahbil bin Amr Ghassani, the Roman governor of Al-Balqa and a close ally of Heraclius, Caesar of Roman Empire. In response to this aggression, in 629 A.D / 8 A.H Mohammad (PBUH) dispatched an army of 3000 under Hazrat Zaid bin Harith (RZ) to teach Shurahbil a lesson and to tell all such rulers that Muslims were now a force to be reckoned which could not be dealt in an insulting manner. Mohammad (PBUH) knew that Muslims had to confront Romans not any weak tribe, so he explained if Hazrat Zaid bin Harith (RZ) were to die, then the command be taken over by Hazrat Jaffer (RZ) and in case he too dies, then Hazrat Abdullah bin Rawahah (RZ) should lead the troops. He (PBUH) instructed to invite the people towards Islam on reaching near the scene of Al-Harith's murder. It they agree then no war would follow else fighting them would be the only alternative left. He (PBUH) also instructed then to fight for Allah, forbade killing of children, woman, old and hermit (loner), and forbade hiding or stealing of booty, cutting of trees and demolishing of homes. Heraclius sent 100,000 troops with another 100,000 from Arabian tribes allied to the Byzantines. The situation demanded some consideration. So the Muslims spent two nights at ma'an pondering what to do. Many of the Sahaba were of the view that since the state of affairs was unforeseen, they should ask Rasulullah (S.A.W) advice and assistance. Many of the army were of the same opinion but Hadhrat Abdullah bin Rawaha gave an inspiring speech that boosted the morale of the people. Then people went forward until the forces met in Mutah. Muslim forces reached Mutah and offered the enemy to accept Islam but they chose to fight. As Muslim army mismatched the Romans 200,000 army, all the three commanders of Muslims died one after another; Hazrat Zaid bin Harith (RZ) fought with his full strength and bravery until he fell fatally stabbed. Hazrat Jaffer (RZ) then took the banner and did a courageous job. Dismounting on the horse he resumed lighting until his right hand was cut off, he seized the banner with his left hand until this too was cut, he then held onto the banner with both

arms until Byzantine soldier cut him in two pieces. He had fifty wounds in his body 'none of them in the back. Hazrat Abdullah bin Rawahah proceeded to hold the banner & fought bravely until he was killed while reciting enthusiastic verses. The fallen flag was picked immediately by HadhratThabit .Thabit bin Aqramradhiyallahuta'alaan.He shouted out, ***"Decide on a leader amoung you"*** Muslims chose Hazrat Khalid bin Walid (RZ) unanimously as their leader. It is reported Hazrat Khalid (RZ) used nine swords that broke while he was fighting courageously. Realizing the grave situation, Hazrat Khalid (RZ) showed his skills as a strategist; he reshuffled the right and left wings of the Muslim army and brought the rear division to the front in order to cast fear in enemy's heart by misleading them that fresh forces had arrived to for fighting them. While fighting random clashes with the enemy, the Muslim forces also retreated gradually in an organized manner. The Byzantines thought they were being entrapped in the heart of desert so they decided to stop pursuing Muslim army. Thus, Muslim army managed to retreat back to Madinah. The Muslin's didn't avenge Harith (RZ)'s murder but they proved to be a force to be reckoned with. Only two Muslims were martyred and number of killed enemies was numerous.

In 629 A.D. / 8 A.H, right after the conquest al Makkah, the pagans of Taif were looking for an opportunity to undo Prophet (PBUH)'s efforts. They prepared an army of 20,000 under Malik bin Auf to suppress the growing power Muslims. They brought their women, children, live stocks and their possessions to fight more courageously. Their best archers and two tribes Hawazain and Thaqeef camped in the valley of Hunain to fight. Prophet (PBUH) marched with 12,000 which included 10,000 men accompanied him from Madinah and 2000 new converts. Some of rude fellows from Makkah who had joined the muslim army but were not strong in faith started talking about their dissatisfaction and frustration with Islam. Men of Hawazain appointed their archers, who were skilled in archery, on both sides of narrow pass. Just as Muslims reached there they were attacked by these archers who created a chaos among Muslims and they started retreating in columns. The Holy Prophet (PBUH) was surrounded by his most senior companions (emigrants) and some of his kinsmen who despite the threatening conditions shielded Prophet (PBUH) and didn't leave him. The matchless bravery of Prophet (PBUH) was then brought to light. He went on and on in his attempts to make his mule steadfast in the face of disbelievers while saying loudly ***"Truly saying, I am the Prophet: I am the grandson of Abdul Muttalib".*** The Prophet (PBUH) dismounted from his mule and prayed: ***"O Allah, send down Your Help!"*** Prophet (PBUH) ordered his uncle, Abbas to call out the followers. He (RZ) called as loudly as he could, upon hearing his voice Muslims turned round to the battlefield. Muslims rallied around Mohammad (PBUH) and

fought a fierce war. Picking up a handful dust, he (PBUH) hurled it at the faces of enemy by saying: ***"May your faces be shameful".*** Their eyes were thick with dust and the enemy began to retreat. Malik bin Auf and others fled and took shelter in fortresses of Taif. When the spoils of Hunain were brought to prophet, he ordered that they must be brought to Jirrana and be kept under custody there. Soon, Taif was besieged by Muslims and both the armies exchanged fire. Taif was well fortified area with adequate water supplies. Muslims, who were deficient in weapons whenever they entered the city, were pushed back by showers of arrows. Therefore, the siege was lifted after 40 days on consultation of companions of Holy Prophet (PBUH). During siege of Taif 12 muslims and 3 enemies were killed. After returning from Taif Prophet (PBUH) distributed the riches captured from Banu Hawazain. The captives were 6000. The spoils included 24000 camels, forty thousand goats and 400 awqiya of silver. Soon a deputation came from Taif and begged for the return of their women and children. Prophet (PBUH) at once freed those in his share and also suggested believers to do the same. The believers also freed their (of BanuThaqeef's and Hawazain's) women and children. This generous treatment touched Hawazain so deeply that they accepted Islam.

2 J2018/12/Q3/A

Write about the main events of the battles of Khaybar and Tabuk. [10]

Khyber was a cluster of some 8 fortresses (Al-Naim, As-Sab, As-Zubair, Al-Ubai, An-Nizar, Al-Qamus, Al-Watih& Al-Sulalim) in three portions (An-Natah, Ash-Shaq & Al-Katibah) around which lay farms and palm orchards. The renowned indestructible fortresses of An-Nizar and Al-Qamus were situated in the heart of Khyber. It was populated mainly by the Jews mostly those (BanuNadhir) who were exiled by the Prophet (PBUH) from Madinah. After the exile, the Jews made Khyber a center against Islam. Thus, due to their conspiracies they were a constant threat to the peace and security of the state of Madinah. The Jews of Khyber were planning to make a secret and offensive dash on the state of Madinah. Prophet (PBUH) when informed about their secret plan, in 628 A.D. / 7 A.H. he (PBUH) collected his 1400 men & 200 cavalry and travelled to Khyber. In the month of Moharram he (PBUH) made a surprise and besieged all their fortresses. He (PBUH) gave banner and instructions of Jihad to Hazrat Ali (RZ). Hazrat Ali (RZ) had a problem in his eye; Prophet (PBUH) supplicated for him and applied his blessed saliva on his eyes so the problem left. Prophet (PBUH) then handed banger to him where he

pledged to fight the enemies. Out of a number of forts which were spread over Khyber in clusters, Al-Naim was the first fortress to be over taken by Muslims. Hazrat Ali (RZ) killed the Jewish leader Marhab and Hazrat Zubair (RZ) killed Yasir. In general fight after fierce war the Jews abandoned and withdrew to As-Saab. Later, Muslim forces besieged and captured fortresses of As-Saab, Az-Zubair and Al-Ubai one after another under the leadership of Hazrat Habab bin Manzar (RZ) and Hazrat Abu Dujanah (RZ). An-Nizar and Al-Qamus were the most powerful and formidable forts. Nizar was standing on elevated position due to this it was safe, The Jews hurled shower of arrows and stones from there. Prophet (PBUH) ordered to use catapults to crack walls to gain easy access. After breaking the walls Muslim forces entered into the fortress and captured it. Al-Qamus which was the greatest and most formidable of Khyber's fortresses was conquered under the command of Hazrat Ali (RZ). He is reported to use the heavy gate of fort as a shield. On this occasion Prophet (PBUH) entitled Hazrat Ali (RZ) as 'Asadullah' which means the Lion of God. As for other fortresses Al-Watih and As-Sulalim, they surrendered peacefully. The Jews came in the pact with Muslims. According to the pact which was agreed upon, Khyber was allowed to remain in the hands of the local inhabitants, on the condition that half of the annual harvest of all planting and date trees would be paid as Jizya to the state of Madinah. All other Jewish settlements and cities around Khyber also agreed to the same terms. Consequently, Khyber was the last encounter of Muslims with the Jews in the lifetime of Mohammad (PBUH).

The Christians who had hostile relation with Muslims since the time of Battle of Mutah couldn't withstand the growth of Arabia and the spread of Islam. The Caesar, Heraclius, could not ignore the progressive danger threatening his borders. So, he concluded to demolish the power of Muslims before they become too powerful to conquer. To meet the requirements, Caesar gathered a huge army of the Byzantines to launch a decisive battle. The news of the Byzantine's preparation had spread fear amongst the Muslims of Madinah. That was a difficult time for Madinah to wage a war because there was a famine in Hijaz, harvests were ready to pick, the weather was exceptionally hot and a rugged distance they had to cover in case they decided to encounter the upcoming danger. Moreover, hypocrites of Madinah made it more difficult by casting seeds of fear in Madinah. Few tribesmen brought the news of Heraclius'

preparation and equipment of an enormous army numbering over 40,000. They said that the forces had already reached Al-Balqa. The Prophet (PBUH) thought if he delayed or dealt passively with the situation it would leave the most awful impression on Islam as well as on the credibility of Muslim army. In spite of the hardships that Muslims were suffering from, he (PBUH) was determined not to delay at all in order to spoil any Roman attempt to approach the land of Islam. The Prophet (PBUH) ordered his companions to get ready for war and sent messages to Makkans and other tribes for their assistance. Despite the odds Muslims volunteered themselves for this fight. Tribes and groups from here and there began pouring in Madinah. Almost all the Muslims responded positively except hypocrites who made excuses to stay behind and three people with true faith but didn't participate in this expedition. The hypocrites made various excuses not to accompany the messenger (S.A.W) of Allah . They feared the instance heat. Quran says, They said , ***"Go not forth in the heat."*** …***"The fire of Jahanuam is hotter did they had understand!" (9:81)*** They discourage other muslims by reminding them the harvesting season and hot weather. They didn't anything but passed comments on muslim's donation. As Muslims did not have enough supplies and arms, the Prophet (PBUH) asked Muslims to contribute for expedition. The companions sacrificed greatly at this time. Hazrat Abu Bakr (RZ) donated full of his wealth leaving himself with nothing but Allah and His Messenger as a fortune for his family. Hazrat Umar (RZ) donated half of his wealth. HazratUthman (RZ) donated 900 camels, 100 horses, 200 Ounces of gold and 1000 Dinars. The Prophet (PBUH) said: ***"From this day on nothing will harm Uthman regardless of what he does".*** HazratAbdurRehman (RZ) paid 200 ounces of silver. Muslim women also contributed generously and they donated their ornaments. Prophet (PBUH) appointed Mohammad bin Maslamah (RZ) as in charge of Madinah and entrusted his family's safety and affairs to Hazrat Ali (RZ) and ordered him to stay with them. Hazrat Ali (RZ) chased Mohammad (PBUH) but Prophet (PBUH) turned him back to Madinah by saying: ***"Are you not content to be with respect to me as Haroon was to Moosa, except that after me there shall be no other prophet?"*** In 630 A.D. / 9 A.H. 30,000 men marched towards Tabuk under the leadership of the Prophet Mohammad (PBUH) to face the Byzantines: Despite donations, the army was not perfectly equipped. There was shortage of mounts that eighteen men mounted one camel alternatively. Due to shortage of provisions, the army had to eat leaves and some other had to slaughter camels dear to them. The shortage of

water made the army men complain to Allah's Messenger. Prophet (PBUH) supplicated Allah who sent a cloud and it rained so all people drank and fulfilled their need. After arriving at Tabuk and camping there; the Muslim army was ready to face the enemy. But the Roman army was so stricken with awe that they didn't show up for combat and scattered. The Prophet (PBUH) sent small expeditions to various neighbouring tribes. This resulted in alliance of many Christian tribes (of Tabuk, Dumat, Ailah and Taima) who agreed to come under the protection of Muslims and to pay Jizya. Prophet (PBUH) gave them a guarantee letter. Soon the Romans had withdrawn from the border towns & decided not to encroach on Muslims land. When Prophet, (PBUH) saw no reason to pursue them into their town he returned to Madinah. Upon Prophet (PBUH)'s arrival in Madinah, above eighty hypocrites came to him and offered various kinds of excuses which Prophet (PBUH) acknowledged but entrusted their faith to Allah. As for the three sincere believers; Kab bin Malik (RZ), Murarah bin Ar-Rabi (RZ) and Hilal bin Umaiyah (RZ) who favored speaking tile truth. Allah's Messenger (PBUH) directed his companions not to talk to them. After 50 days' shunning Allah turned to them revealing the verses of Surah Tauba and accepting their repentance.

3 **J2015/12/Q4/A**

Write about the main events of two of the following battles: Khaybar, Mu'ta, Hunain, Tabuk. [10]

- Students are requested to check Q1 and Q2 for answer.

4 **J2014/12/Q4/A**

Write about the main events of the battles of Khaybar and Mu'ta. [10]

- Students are requested to check Q1 and Q2 for answer.

5 **J2012/12/Q3/A**

Give an account of the battles of Khandaq (Trench) and Khaybar· [10]

Banu Nadir had broken their treaty agreements and planned to kill the Prophet (pbuh); they planned an attack with the Makkans and other Arab tribes, and gathered an army of 10 000; the Muslims gathered 3000 men; Salman al-Farsi suggested the Muslims dig trenches to keep the army out, wide enough and deep enough not to be crossed; hypocrites in Madina joined the Makkans; Banu Qurayza did not initially want to break their agreements with the Prophet, but later were convinced to help the Quraysh; there was little food and water; Jabir invited the Prophet (pbuh) to eat after slaughtering a sheep, and the prophet fed the whole army with this one animal; the Quraysh tried to cross the trench, a couple of riders managed to cross a part that was narrower; 'Ali fought them off; the siege ran into weeks; the Prophet (pbuh) used strategic skills to create mistrust between the alliances; they eventually gave up after a storm for three days which prevented them from lighting fires, cooking food and keeping warm; Banu Qurayza were punished for their treachery by their own laws.

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6 J2009/12/Q3/A

Describe the events of two of the battles fought by the Prophet while he was leader of the community at Madina. [10]

Candidates may choose any two battles, but will probably write on Badr, Uhud or Khandaq (the Trench). Some may choose Hunayn or Khaybar. Whichever two battles candidates choose, they should be able to name them and describe them in detail giving dates and important points. Better answers will also narrate the events as they unfolded rather than giving confused details; excellent answers will give an in-depth narrative.

- Students are requested to check previous questions for answer.

LAST YEAR OF PROPHET

1 **J2019/12/Q4/A**

Write about the events of the final year of the Prophet's life. [10]

By the year 10 A.H. Mohammad (PBUH) had successfully established a society on the basis of Islam all over Arabia. Now he (PBUH) felt that his stay in the world was about to end therefore in that year (i.e. 10 A.H.), he (PBUH) announced his intention for the major pilgrimage (Hajj). Thousands of people came to the city of Madinah in order to offer rituals of Hajj under his guidance. On 26th DhilQad, mounting on his she-camel Prophet (PBUH) departed from Madinah for Makkah. He stayed a night a Dhul Hulaifah and the next morning he bathed for Ihram, applied fragrance, wore Ihram, performed the Noon prayer shortened to two Rakah (Qasr), proclaimed his intention of Hajj and recited Talbiyah. Mounting on Al-Qaswa he continued his journey to Makkah reciting Labbaik. After eight days journey he reached Makkah on 4th of Dhil Hajj. As soon as he entered the Sacred Mosque (Al Masjid Al Haram) he circumambulated Al-Ka'bah (Tawaf) and walked between Safa and Marwa hills (Sa'i). He didn't shave his head and didn't finish his Ihram because he was intending to offer Umrah and Hajj in one Ihram and having the animal to sacrifice. After finishing the rituals on 4th he (PBUH) camped on a high place of Makkah called Al-Hajun. On 8th of Dhil Hajj he left for Mina and stayed there till the morning of 9thDhil Hajj. There he offered five prayers from Noon prayer of 8th till Morning Prayer of 9thDhil Hajj. After Sunrise, he left Mina for Arafat. At Arafat he delivered the following speech which is considered as his farewell speech or the Last Sermon. He (PBUH) spoke about the worth of Muslims values and indicated he may not be there the following year, He (PBUH) said: ***"O people! Listen to what I say. I do not know whether I will ever meet you at this place after this year. Your blood, your property and your honor are as sacred as this Day, this month and this city."*** In his sermon he asked the Muslims to take their guidance from the Qur'an and sunnah. Revenge was prohibited and usury was forbidden; he gave instructions for unlawful shedding of blood; the obligation towards looking after wives was emphasised as well as the kind treatment of women; sticking faithfully to the pillars of Islam was emphasised; the equality of humankind was emphasised saying no Arab has superiority over a nonArab and vice versa; brotherhood was established. He told them the Qur'an and sunna

were left for them and reminded them they would have to answer for their deeds. At the end he asked thrice to those gathered ***'0 people have I faithfully delivered my message to you?'*** and the masses replied ***'Yes!'*** Prophet (PBUH) then raised his forefinger to the heaven saying ***'0 Allah, bear witness'.*** Few hours later to this he received the last revelation which was verse # 3 of Surah Maida, it states: ***"This day I have perfected this religion for you completed my favor upon you and have chosen for you Islam as your religion". (5:3) Al-Maida.*** He (PBUH) offered noon and afternoon prayer at Arafat left Arafat for Muzdhalifa at Sunset. He (PBUH) offered the Evening and Night prayers at Muzdhalifa & stayed at Muzdhalifa for a night. On 10thDhil Hajj (Yaum-ul-Nahar), he left Muzdhalifa after the Morning prayers and reached Mina where he (PBUH) pelted seven pebbles at Jamarat-ul-Uqbah. He sacrificed 100 camels (63 with his hands and 37 by Hazrat Ali (RZ). Thereafter, mounting on AI-Qaswa he visited Ka' bah and offered Tawafe-Ziarat. He spent 11th, 12th and 13thDhil Hajj (Days of Tashreeq) at Mina. On 13th he (PBUH) stayed at the high place of Makkah and offered his prayers there. Followed by this, he offered Farewell Circumambulation (Tawaf-e-Wida) and ordered his companions to do the same. Upon accomplishment of pilgrimage he (PBUH) headed to the city of Madinah. On his way back to Madinah, an event took place in GhadirKhumm, which illustrates Prophet (PBUH)'s high regard for Hazrat Ali (RZ). Prophet (PBUH) took his hand and declared: ***"Of whomsoever I am lord; this Ali is also his lord. 0 Allah! Be the supporter of whoever supports Ali and the enemy of whoever opposes him".***

In 632 A.D / 11 A.H All Prophet (PBUH's) health started failing. In the same year, his son Ibrahim who was from Hazrat Maria (RZ) also died. He was conscious that he was approaching the end of his life. In Ramadhan, he (PBUH) increased his seclusion for twenty days in contrast to ten and reviewed Quran twice with HazratJibrail against once in a year. On 29th Safar, he had a headache and his temperature rose so high. The total number of his sick days was either thirteen or fourteen. He (PBUH) led Muslims in prayer for eleven days although he was sick. During the last week his wives moved him into the apartment of Hazrat Aisha (RZ). HazratFadhai and Hazrat Ali (RZ) brought him into the room of Hazrat Aisha (RZ). Hazrat Aisha (RZ) recited Al-Muwadhatain (SURAH NAS AND SURAH FALAQ) and other supplications for him and after blowing her breath on her hands she moved her hands on his body for blessings.

Five days before his death, he instructed his wives to pour water of various wells on him. After this he went to Mosque and gave a speech to his people. He (PBUH) instructed: He continued to lead the congregation prayers. After one of these prayers he invoked special blessings on the martys of Uhud and then addressed the muslims***"There is slave amoungthe slaves of Allah (The one God) to whom God offered the choices between his world and that which is with Him and slave has chosen that which is with God."*** Upon hearing this Abu Bakr (r.a) wept as he understood that the Prophet was talking about himself and that the choice meant his imminent death. Four days before his death when he tried to come to the mosque to lead in prayer he (PBUH) fainted. Therefore, he (PBUH) ordered Hazrat Abu Bakr (RZ) to lead prayers. Hazrat Abu Bakr (RZ) led 17 prayers in the life of Prophet (PBUH). A day before his death the Prophet (PBUH) set his slaves free, paid 7 Dinars he owned as charity and gave his weapons as a present to the Muslims. On his last day he (PBUH) told his youngest daughter, Hazrat Fatima (RZ), that he would not recover from his illness on which she got grieved. He then told her that she would be the first one to follow him after his death. He (PBUH) called for Hazrat Hasan (RZ) and Hazrat Hussain (RZ). He (PBUH) kissed them and recommended that they he looked after. He (PBUH) asked for his wives and preached to them and told them to remember Allah. The pain grew so severe that the signs of poison he had at Khyber came to light. He (PBUH) said to Hazrat Aisha (RZ): ***'I still feel the painful effect of that food I tasted at Khyber. I feel as if death is approaching".*** He (PBUH) then ordered the people to perform prayers and be attentive to slaves. He (PBUH) repeated it several times. When the time of death came closer, Hazrat Aisha (RZ) made him resting his head on her lap and softened Miswak for him. He (PBUH) brushed his teeth as well as he could. As soon as he had finished brushing his teeth, he raised his hand up, looked upwards and said: ***"With those on whom You have bestowed Your Grace, with the Prophets and the Truthful ones, the martyrs and the good doers. O Allah, forgive me and have mercy upon me and Join me to the most exalted Companionship on high".*** At the same time, his hand came down and he joined the most exalted Companionship on high: He (PBUH) was 63 when he died. The event of his death took place on Monday, 12th Rabi-ul-Awwal (632 A.D / 11 A.H).

2 **J2016/11/Q4/A**

The Prophet died in 632. Write about the events of the final year of his life. [10]

- Same as Question 1

3 **N2013/12/Q4/A**

Describe the events of the final year of the Prophet's life. [10]

- Same as Question 1

RELATION WITH QURAISH JEWS AND HYPOCRITES

1 N2019/11/Q4/A

By referring to the Treaty of Madina, describe the relationship between the Muslims and the non-Muslims when the Prophet (pbuh) first arrived. [10]

The leaders of Quraish held a meeting in DarulNadwa, in which Abu Jahal proposed killing Muhammad (saw) and ending Islam once and for all. The others cheered and the plan was made that every family would contribute one of their warriors so they could all kill Muhammad (saw) together. That way the BanuHashim could not take revenge for his death. But the Prophet (PBUH) was informed about their plan and received a Divine instruction to migrate ***"Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They ploy and plan, and Allah too plans, But the best of planners is Allah." (8:30) Al-Anfal***

As prophet had left Makkah and migrated to Madinah, the Quraish were feeling insecure from every perspective. They were afraid that Prophet would gather people from Madinah and would attack them in future. So there was a chance that the Quraysh would try to attack the Muslims in Madina to safe Quraish from any damage in future. Prophet kept this thing in mind that there was a chance that Quraish would attack muslims so to end this threat Prophet signed the Charter of Madinah. In charter of Madinah, he laid following points; In the event of a war or hostile attack from outsiders on one tribe, all tribes of Madinah were required to come to the aid of the defending tribe, moreover Quraysh of Makkah were to be boycotted commercially by all signatories and nobody was allowed to extend any support to them. These actions were taken as Quraysh was never happy in seeing muslims and Islam florishing.

There were some Jewish tribes living in Madina, namely the Bani Qaynuqa, Nadir and Qurayza. They had been waiting for the arrival of a prophet, but they had expected him to come from the lineage of Ishaq. There was a chance from Jewish side that Prophet would be killed by them so in order to ensure safety, in charter of madinah he clearly stated that final authority will be prophet and everyone had equal political, social, economical and religious freedom. Moreover, he also cleared in treaty that whoever would not follow these points points will

be out from the charter of madinah and serious acions would be taken. These tribes were engaged in bitter quarrels and went to war over disputes that had been going on for generations. After assuming a central role in Madinah, prophet realized the need of making arguments with Jews to ensure peace and harmony. In Charter of Madinah, he clearly stated that all citizens of the state had equal rights and representations and were protected against oppression.

This charter brought tribes together to form unity and establishing long term peace in them.The constitution meant that the rights of all citizens were safeguarded, and initially the relations between the different groups remained sound. They engaged in commercial dealings with each other and gave and received help from each other.

2 N2016/11/Q3/A

Write about the way in which the Prophet interacted with non-Muslims after his move to Madina. [10]

Among the dwellers there were also Jewish and Non-Muslims tribes living in Madinah. Prophet (PBUH) focusing the necessity of Peace in society involved all these Jewish and non-Muslim tribes in a treaty providing them certain privileges and responsibilities for their full rights and benefits. This charter was also called Charter of Madinah. It provided religious and economic freedom to them. They were given social rights as well. It also involved responsibilities of loyalty to the state of Madinah by establishing peace in the region and helping each other in state matters especially at the time of external attacks. According to this agreement, Muslims were also given certain religious and political responsibilities of concern of their brothers' welfare and loyalty to the state.

Prophet engaged in commercial dealings with them and gave and received help from them. He sometimes borrowed money from Jews and also arranged for loans for them. However, Jews gradually distanced themselves from the Holy Prophet. They started mocking revelations prophet was receiving from god, and doubted his claim to prophethood. After the Laws of Riba (interest), Jews who already hated Holy Prophet (PBUH), despite his kindness and generous treatment to them, started taunting and mocking the Muslims. One of those taunts was about the direction of Muslims during prayers. The Jews taunted Muslims saying they don't even have their own Qiblah direction and they face the Qiblah direction of Jews i.e. Masjid-ul-Aqsa at Jerusalem. To silence, these

taunts, there and then, verse 144 of Surah Baqarah was revealed ordering Muslims to direct their face towards Ka'bah in Makkah for prayers. It says: ***"We see the turning of your face (for guidance to the Heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the sacred Mosque…."(2:144).***

The relationship between muslims and jews deteriorated when a muslim woman was subjected to public humilitation by a jew of Banu Qainuqa who pinned her skirt in a public place. The Jew man was killed by a muslim and other jews killed that muslim. When this news reached to Prophet, he laid a siege to their fortress. This siege continued for 15 days after which Prophet expelled them from Madinah.

Another setback to the relationships between Jes and muslims was when Banu Nadhir attempted to kill Prophet by throwing a huge stone on him but Allah informed him about the plan. They were asked to leave Madinah within 10 days, but they refsed. He laid a siege to their fortress. This siege continued for 14 days after which they left Madinah.

Finally Banu Quraiza, last major tribe left in Madinah showed treachery in Battle of Trench. They broke the treaty with muslims, conspired with Banu Nadhir & Quraish and planned to attack Muslims from rear. A siege was laid on their fortress which was lasted for 25 days. After this siege their punishment was decided by Saad bin Muaaz according to Old Testament that their men were executed and their wives and children were sold as slaves.

As Jews were expelled from Madinah they made Khyber a center against Islam. Their conspiracies were a continuous threat against Islam and they were planning to attack Madinah. In 7 A.H prophet already got peace from Quraish due to Treaty of Hudaibiya, and when he came to know about the plans of Jews so he attacked Khyber and captured all fortresses after one another.

In Uhad, Mohammad (PBUH) agreed to fight outside Madinah after the discussion and by listening from majority that they want to fight from outside to show their strenght. Muslims marched with their 1000 men towards Uhad. As soon as they had marched some miles, (Abdullah bin Ubai deserted Muslim with 300 of his men.) He argued that since Mohammad (PBUH) had decided to go against his wishes by fighting in open he had a right to desert them. Abdullah said to his comrades, ***"He disregarded my advice but accepted theirs."*** This left Muslims with only 700 men without horses and camels. Due to which muslims had a huge lossin battle of Uhad. In battle of Trench, there were many hypocrites among the muslims who didn't participated in battle and circulated

frightening rumours, which added to the fear of the muslims. "***Behold! A party among them said: O people of Yathrib (Medina),you cannot stand (the attack), therefore turn back! And a band of them ask for leave of the Prophet, saying: Truly our houses are bare and exposed though they were not exposed; they intended nothing but to flee."[33:13]*** **In 6 AH,** When prophet dreamt of Umrah, he ordered his companions to get ready. All of them were excited except of Hypocrites as they were afraid of war with Quraish. They made reasons for not going with Holy prophet. However they sent a spy (Jidd bin Qays) with them and when Bait e Rizwan was taken he was hiding somewhere. In Tabuk, Despite the odds Muslims volunteered themselves for this fight. Tribes and groups from here and there began pouring in Madinah. Almost all the Muslims responded positively except hypocrites who made excuses to stay behind and three people with true faith but didn't participate in this expedition. The hypocrites made various excuses not to accompany the messenger (S.A.W) of Allah . They feared the intense heat. Quran says, They said , ***"Go not forth in the heat."*** **…*"The fire of Jahanuam is hotter did they had understand!" (9:81)*** They discourage other muslims by reminding them the harvesting season and hot weather. They didn't anything but passed comments on muslim's donation. Upon Prophet (PBUH)'s arrival in Madinah, above eighty hypocrites came to him and offered various kinds of excuses which Prophet (PBUH) acknowledged but entrusted their faith to Allah. When Abdullah bin Ubai died, prophet was going to offer his funeral prayer. On which Allah revealed ***"And never O Muhammad pray funeral for any of the hypocrites who dies, nor stand at his grave. Certainly they died while they were Fasiqun"*** After Abdullah bin Ubai's death in 631 Ad many of the hypocrites repented and became true muslims.

3 J2013/41/Q4/A

Write about the Prophet Muhammad's interaction with non-Muslims in Madina. [10]

- Same as Question 2

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

FIRST YEAR AFTER HIJRA

1 J2019/12/Q3/B

Why was it significant that one of the Prophet's first task was to construct mosques at Quba and Madina? [4]

Firstly, they are the center of the community. They allow people o meet and to worship God. Prophet established mosques to lay emphasis on gathering in a mosque to socialize with each other. This was to bring sense of togetherness and to equality amongst them. Secondly, while living in Makkah, muslims were not free to worship. After migration muslims were free to worship together so it was done as a symbol of freedom – they were now free to worship together and in the open, unlike in Makka. Establishing mosque provided a focal point for the muslims. It was used to call for congregational prayers and important announcements. Prophet used Masjid e Nabwi as a center of learning. Despite travelling from Makka to Madina, the Prophet (pbuh) took the time to establish a mosque at Quba, and then in Madina. This was to show the Muslims that communal worship of God was to be the focal point of primary importance, and they should learn about their faith.

2 J2014/12/Q3/B

What is the significance of the Prophet establishing mosques as a first task after the hijra? [4]

Firstly, they are the center of the community. They allow people o meet and to worship God. Prophet established mosques to lay emphasis on gathering in a mosque to socialize with each other. This was to bring sense of togetherness and to equality amongst them. Secondly, while living in Makkah, muslims were not free to worship. After migration muslims were free to worship together so it was done as a symbol of freedom – they were now free to worship together and in the open, unlike in Makka. Establishing mosque provided a focal point for the muslims. It was used to call for congregational prayers and important announcements. Prophet used Masjid e Nabwi as a center of learning. Despite travelling from Makka to Madina, the Prophet (pbuh) took the time to establish a mosque at Quba, and then in Madina. This was to show the Muslims that communal worship of God was to be the focal point of primary importance, and they should learn about their faith.

3 **J2013/12/Q3/B**

What lessons can Muslims learn from the brotherhood that was created in Madina? [4]

We learn various lessons from brotherhood that was created in Madinah between Muhajirin and Ansars. Firstly, from Muhajirin we learn lessons of sacrifices. They left their families and possessions behid for the sake of Islam. Secondly, we learn lesson of generosity from Ansars. Ansars not only welcomed but also shared their materials/properties with them. We should be generous whenever our brothers need our social and financial assistance. Thirdly, the bond of Muhajirin and Ansars also help us to learn the equality. Despite the fact that Muhajirin were penniless, homeless but they were treated equally with Ansars. Fourthly, if anyone is in danger and want refuge in our country we should welcome them.

BATTLE OF BADR

1 N2019/12/Q4/B

How important was the outcome of this battle for the Prophet (pbuh) and his followers? Give reasons for your answer. [4]

It was very important because it was the first battle that the Muslims had to fight after the migration, and so to lose the battle may have led to a loss in confidence and belief, as well as religious freedom. Their victory ensured they remained strong in their faith and renewed their hope in their migration. It also gave them strength in belief that God was with them. There was an economic benefit to the battle, as the war booty allowed a lot of the Muhajirun to become financially independent.

2 N2016/11/Q4/B

Can those involved in present day conflicts learn any lessons from the way the Prophet treated prisoners after battles? [4]

We learn many lessons from the way Prophet treated prisoners after war. Firstly, we should give respect to the prisoners of war. Prophet never humiliated prisoners in any manner. Prisoners should be treated with respect, and given proper food and shelter during their imprisonment. Moreover we learn that prisoners can be used for productive work, such as educating others. Their self esteem should not be harmed; neither should they be physically harmed just because the fact that they are prisoners. Prisoners should be respectfully interrogated, while being provided with ample food, water and a shelter. All prisoners should be treated equally as ransom was also taken from Zainab's (Prophet's daughter) husband.

3 N2013/12/Q3/B

Can the Prophet's conduct during this battle contain lessons for military leaders today? Give reasons for your answer. [4]

We learn many lessons from the way Prophet's conduct in ths battle. Despite his troops were outnumbered, he motivated them to fight with courage for their religion. We should fight for religion whatever the conditions are. We should ask Allah for help. As prophet asked Allah for help and Allah helped muslims by sending thousands of angels ranks on ranks. We should give respect to the

prisoners of war. Prophet never humiliated prisoners in any manner. Prisoners should be treated with respect, and given proper food and shelter during their imprisonment. Moreover we learn that prisoners can be used for productive work, such as educating others. Their self esteem should not be harmed; neither should they be physically harmed just because the fact that they are prisoners. Prisoners should be respectfully interrogated, while being provided with ample food, water and a shelter. All prisoners should be treated equally as ransom was also taken from Zainab's (Prophet's daughter) husband.

BATTLE OF UHAD

1 **N2015/11/Q3/B**

'Success for Muslims depends on their obedience to the Prophet.'
Discuss this statement in relation to Muslims today. [4]

The unfortunate temporary defeat at Uhad was because of the archer's disobedience of Prophet's orders of not leaving their positions under any circumstances. This incident has taught all muslims to follow the Prophets actions and sayings in all aspects of life to ensure success. Sunnah and Ahadith are based on Quranic laws, so to follow Quran we have to understand and practice the teachings of Muhammad. The Quran itself commands to obey Allah and to obey prophet as Quran says, "***Obey Allah and His Messenger".*** In their everyday lives muslims can obey prophet's commands as how to live their lives, in terms of pillars, rights of people. These guidelines will make us successful in our lives.

BATTLE OF TRENCH

1 J2020/11/Q4/B

What can Muslims learn from this event about taking advice from others? [4]

Even if you are in a position of authority or power, you should not think that you cannot take advice from others. There will often be people who know more than you, or have more experience or wisdom about a subject. Therefore when you are in need, or have a dilemma, it is good to ask others who know, as the Prophet (pbuh) would also consult and take advice from his companions. It is not necessary to always follow the advice, but people should be open to receiving it.

2 N2017/12/Q4/B

What can Muslims learn from the Prophet's involvement in the digging of the trench? [4]

The Prophet (pbuh) was the leader of the army and yet he took part in digging the trench, despite his severe hunger. This teaches Muslims that no matter what their position, whether heads of state or community leaders, they should take part in hard work required for the benefit of the community or others. It teaches us that we should be a leader not a ruler. A leader is the one who leads and a ruler is the one who just commands. It also provides a lesson in patience and perseverance, and that God will help if you don't give up. It also teaches humility, that you do not think yourself above certain types of work. We should be down to earth and do not consider anyone else inferior to us. We should not feel ashamed in helping others despite of our position; instead we should help each other in their hard times so better society can be created.

TREATY OF HUDAIBIYA

1 N2019/12/Q3/B

What in your opinion were the benefits, if any, to the Muslims of signing this treaty? [4]

Peace was finally concluded in Arabia, so the Holy prophet sent missionaries and preachers to other parts of the world and letters to the emperors due to which number of muslims increased rapidly. It was the first time when Makkans accepted muslims as a separate power and Islam as a religion. The first clause about peace shows weakness of Quraish. Muslims got the permission of Umrah next year. It allowed the companions to see the wisdom of Prophet's decisions as this treaty led upto conquest of Makkah and Khyber expedition. It emphasized that whatever the conditions are, if Allah is with you, you will win. As almost all the points were against the favor of muslims but however, this treaty provided various benefits to Prophet as Allah revealed on his return to Madinah, ***"We have provided you the manifest victory"***

2 J2016/12/Q4/B

From this event, what can Muslims learn about the importance of keeping their word? [4]

The Prophet kept his word to the Quraysh for the duration of the treaty. Even before the treaty was finished being written, he sent Abu Jandal back to the Quraysh, on account of an agreement having been made verbally. This shows the importance of promising to do something, then fulfilling that action, even if it has not been put into writing. As all actions and agreements are recorded by angels, God knows what has been promised and by fulfilling promises, no matter how hard it is, then God will reward you accordingly. So, e.g. politicians should not go back on the things they promise when they want to be elected, or people should not take back something that they have promised to give a friend. We can have a community where people learn to trust each other; and their social, personal and professional relationships. A world where unnecessary doubts doenot destroy emotions, personalities, characters and families. The world will indeed be a much better place, if people learn to keep their words.

CONQUEST OF MAKKAH

1 N2020/12/Q3/B

Why was it important for the Prophet (pbuh) to offer refuge to the Makkans? [4]

It was important to avoid bloodshed. Everyone was given a chance to become Muslim or ask for forgiveness for what they had done in the past to the Prophet (pbuh) and the Muslims. It was also important to show that there was no ill-feeling towards the Makkans who had fought against the Prophet (pbuh) for many years, showing the forgiveness and mercy of God.

2 N2016/12/Q4/B

Can Muslims today learn from the Prophet's treatment of his former enemies? Give reasons for your answer. [4]

There is a lot that we can learn from Prophet's behavior towards his former enemies. Islam teaches forgiveness, and prophet was living example of how we can forgive most sinister of our enemies. His treatment also teaches us that how we can help those people become better versions of them by treating them with compassion. Islam is a religion which teaches us not to judge people for who they were in the past. Prophet's action was exempolary due to which many enemies accepted Islam because of the beauty of this religion. He forgave everyone except for few. From which we learn that we should focus on on diminishing the crime, not the criminals; they are human after all and we all make mistakes at some point in our life. Our conduct should motivate them in accepting their errors, and moving on to correcting them.

3 N2015/11/Q4/B

The Prophet's characteristic of mercy was clearly demonstrated in this event. Is it realistic to expect Muslims today to follow his example? [4]

Holy prophet is a model of excellence, a perfect human being. We however cannot be perfect as him, but we can surely try our best to reach as near to the marks he set. The level of mercy and forgiveness showed after the extreme tortures was unbelievable but definitely not impossible. We can show mercy towards animals, underprivileged or anyone. A very common example is regular

fights with our maids, and drivers. At that moment, we should understand that they are just humans and we should forgive them. Second common example is regular fights on roads during traffic hours. Showing mercy and understanding that this is an accident and can be forgiven. Whatever, prophet did was the best example of how we should live. If we can't reach upto his level, we can atleast try and be as much like him as possible for that is how Allah wills us to live.

4 **J2013/12/Q4/B**

Why are the actions of the Prophet after the conquest important for Muslims to learn from? [4]

The exemplary conduct of Prophet (PBUH) in invasion of Makkah leaves many lessons for Muslim Ummah. Firstly, Mohammad (PHUH) was persistent in his intention to make Makkah aMuslim center which he eventually achieved by establishing and upholding a monotheistic faith there. This brings out the lesson of steadfastness and determination for us in the way of Allah. Muslims today should remain unflinching and fearless while struggling for the cause of Allah and Islam. They have to have strong faith and hope that no matter what Allah will provide them success. The people of Palestine who have been struggling for long should do the same and with their steady attitude remain firm in their mission of throwing their enemies out of their country. Secondly, before entering the city he provided his enemies with every possibility to save their life and possessions. Prophet (PBUH) planned the conquest in such a way that no harm or bloodshed took place in the holy city. After entering, he purified Makkah from Idols. After entering and purifying Makkah, the Prophet (PBUH) announced a general pardon forgiving all those enemies who had disbelieved him for almost 13 years and had been his blood thirsty enemies. Such act of kindness has not been recorded in the history of mankind at the time of any invasion.

OTHER BATTLES

1 J2020/12/Q4/B

From these battles, what can be learnt about good leadership skills? [4]

Good leaders should be determined and not want to give up, especially when they are fighting for a cause they believe in. They should not give all the responsibility to others but should take as much responsibility as they can themselves. Good leaders should have strategic skills that would allow them to change tactics in order to win a battle and that it can be important to save lives rather than carry on fighting. It is also important to stay calm in the face of adversity.

2 J2018/12/Q3/B

The Battle of Tabuk became a mission of peace instead of war. What can Muslims learn from this? [4]

The Prophet (pbuh) had set off to fight the Byzantines. They did not show, and so there was no war. The Prophet (pbuh) made treaties with people along the border. Some lessons Muslims can learn could be; Muslims should favour peace over fighting. Every muslim leader should first ask non-muslims to either accept Islam or pay Jizya then we should wage war. All caliphs followed this ruling. Muslims should fight in defence just as the Prophet (pbuh) did, preferring to make peace with those in neighbouring regions. We should defend ourselves if we are attacked. Favoring peace doesn't mean to loss your life without fighting. If non-muslims are not ready for first two options and are attacking so we should defend ourselves.

3 J2015/12/Q4/B

Choose one of the four battles mentioned and explain what Muslim leaders now can learn from it. [4]

4 **J2014/12/Q4/B**

Choose one of these battles and explain why it was important for the Muslims of Madina to fight in it? [4]

The Jews of Khaybar declined a peaceful settlement for which prophet had to carry a military campaign to prevent further disruptions. Muslims didn't want to fight continuous minor wars and get involved into a never ending tribal rivalry, for which oppression from Khyber had to be put an end to. It was important to fight against them to maintain peace and for the survival of muslim community. If muslims hadn't fought, muslims would have been insecure and scared of the next attack from Khyber.

At that time, killing envoys and messengers was considered a terrible crime and even led to a declaration war. If he had not responded actively, muslims would have looked weak. If prophet had ignored such a clear threat from threats, it would have been alarming for the sonsolidation of muslim state. Ignoring killing of Hazrat Harith would have led to the reputation of Muslims being challenged. By this battle, they were able to show that muslims were emerging rapidly and also moving farther out of Arabia.

5 **J2012/12/Q3/B**

What lessons can Muslims learn from either of these battles (Trench and Khyber)? [4]

LAST YEAR OF PROPHET

1 J2019/12/Q4/B

Which of the Prophet's teachings from his final sermon do you think is the most important for Muslims today? Give reasons for your answer. [4]

I think the most important teaching from the final sermon is Propeht directing people towards Divine laws for eternal success. Holy prophet said, **"I am leaving behind me two things Quran and Sunnah, if you follow these you will never go astray"**If we will follow this teaching we will be successful in both lives; this temporary life and life after qiyamah as these sources are the primary sources and provide complete guidance for muslims regarding every aspect of life. Quran says, ***"He who obeys the messenger obeys Allah"*** *or* ***"Obey Allah and His messenger"*** If we will follow this teaching, so we will automatically cover all other teachings taught in last sermon as all that teachings were Sunnah and we will be able to follow these teachings if we will follow Quran and Sunnah. This teaching is the foundation of every teaching.

2 J2016/11/Q4/B

The Farewell Sermon given by the Prophet contains teachings for Muslims of all times. Explain how two of these teachings can be applied today. [4]

One of the very important teachings of the sermon was about the treatement of wives. We see in our communities that women are oppressed. They sometimes physically punished and not given their due rights as Islam demands. If muslims will treat wives properly then their family life will become pleasant and they can focus on their work in a betterway as women are great supporters for men in their life. If wives will be treated well, they will be able to upbring children properly and community will eventually improve.

The other important teaching is equality and justice. Whenever the people will be treated with injustice it will generate unrest in the community. We need to finish VIP culture from our communities and is totally against the spirit of Islam. The courts should practice justice to common people in their disputes and the law should be same for everyone and no one should remain above the law.

3 N2013/12/Q4/B

Explain how any two teachings given in the Prophet's Farewell Sermon can help Muslim communities today. [4]

One of the very important teachings of the sermon was about the treatement of wives. We see in our communities that women are oppressed. They sometimes physically punished and not given their due rights as Islam demands. If muslims will treat wives properly then their family life will become pleasant and they can focus on their work in a betterway as women are great supporters for men in their life. If wives will be treated well, they will be able to upbring children properly and community will eventually improve.

The other important teaching is equality and justice. Whenever the people will be treated with injustice it will generate unrest in the community. We need to finish VIP culture from our communities and is totally against the spirit of Islam. The courts should practice justice to common people in their disputes and the law should be same for everyone and no one should remain above the law.

RELATION WITH QURAISH JEWS AND HYPOCRITES

1 N2019/11/Q4/B

How can Muslims apply the Prophet Muhammad's example of compassion when building community relations? [4]

Muslims can follow the Prophet's example and have cordial relations with minority groups in their communities. Other communities should not be forced to accept Islam. Non-Muslims or other ethnic minorities can be offered religious and social freedom based on the principles of 'Charter of Madina'. Rights can also be guaranteed through law. There rights should be protected to build better relations. Another important aspect can be discouraging any discrimination against minority groups and providing them equal opportunities to take active part in communal life. They should be provided with equal oppurtunities in civil services and govt offices.

2 N2016/11/Q3/B

How can Muslims now apply the lessons learnt from the Prophet's interaction with non-Muslims? [4]

Non-Muslims were respected by the Prophet (pbuh) and invited to Islam. If they did not accept it they were left to live their lives freely under their own faith. Muslims now can learn from this by inviting non-Muslims to Islam by teaching them about the essentials of faith. If they do not want to accept Islam then they should not be harassed or hurt, but rather respected and looked after. Muslims who kill people from other faiths because they do not believe in Islam, are going against the example of the Prophet (pbuh). Muslims should also enter into agreements with non-Muslims to ensure both sides live amicably and do not have their freedoms taken away by the other side. This allows both parties to know where they stand and do not have to live in fear.

3 J2013/41/Q4/B

What can Muslims learn from this interaction? [4]

Non-Muslims were respected by the Prophet (pbuh) and invited to Islam. If they did not accept it they were left to live their lives freely under their own faith. Muslims now can learn from this by inviting non-Muslims to Islam by teaching them about the essentials of faith. If they do not want to accept

Islam then they should not be harassed or hurt, but rather respected and looked after. Muslims who kill people from other faiths because they do not believe in Islam, are going against the example of the Prophet (pbuh). Muslims should also enter into agreements with non-Muslims to ensure both sides live amicably and do not have their freedoms taken away by the other side. This allows both parties to know where they stand and do not have to live in fear.

LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

FIRST REVELATION

1 **J2020/11/Q2/A**

Write about the events of the first revelation received by the Prophet Muhammad (pbuh) and how he was reassured afterwards. [10]

As Prophet (PBUH) was growing older he distanced himself from the corrupt practices of the society of Arabia. When he was around 40, he began to retire himself to a nearby cave, Hira at Jabal-e-Nur. There he mediated about his God and the laws of his God to know what his God wanted him to do. It is reported that he used to go there with food and water supplies and returned home when they were finished. His wife, Hazrat Khadija (RZ), gave him more food (water and dates) so he continued his meditation. The meditation continued until he encountered a strange happening.

When Mohammad (PBUH) was 40, one day in 610 A.D while he (PBUH) was meditating in a cave of Hira, a being unknown to him appeared and said ***"Iqra"***, ordered him to ***'Read!'*** The Prophet (PBUH) replied ***'I do not know how to read'***. That was because he was an ummi who could not read and write or the one who didn't learn from any creation but learned from the Creator. The being then caught him forcefully and pressed him so hard. The being then released him following orders to Read! The Prophet (PBUH)'s reply was the same that he did not know how to read. The being then hugged him and pressed him hard for the second time. The Prophet (PBUH) later shared this experience of being hugged and crushed with his companions. He told them that he was squeezed so tight that he felt that he would die of suffocation. The being ordered him again to Read. The Prophet (PBUH) replied this time ***'What shall I read?'*** Thereupon the being caught him for the third time and pressed him hard and then released him. The being then recited the following verses of Surah Alaq, ***"Read, In the name of Your Lord, who created. Created man out of congealed blood. Proclaim! And your Lord is most Bountiful. He who taught by the pen. Taught man what he did not know." (96:1-5) Al-Alaq.*** This marked the beginning of revelations on Prophet Mohammad (PBUH). Mohammad (PBUH) left the cave to return home. On the way to his home, Mohammad (PBUH) heard a voice from the sky. He looked up and saw the same being who had visited him in the cave. But this time the being was a gigantic figure. The Prophet (PBUH) got scared of seeing the creature with his head touching sky, feat on earth and

wingtips touching the east and west. He said to prophet, ***"You are the messenger of Allah and I am Angel Jibrael"*** Prophet Mohammad (PBUH), scared, rushed to his home and asked Hazrat Khadija (RZ) to cover him up. She covered him with a black blanket (cloak). At this occasion he (PBUH) received verses of Surah Mudassir (After some days). The Quran states: ***"O you wrapped up (in the mantle)…"(74:1) Al-Mudassir.*** He (PBUH) shared his experience with his wife Hazrat Khadija (RZ) and said: ***"I fear that something may happen to me."*** Hazrat Khadija (RZ) replied, ***"Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."***

Hazrat Khadija (RZ) then accompanied him to her cousin Waraqa bin Nawfil, who during the Pre-Islamic Period became a Christian and used to write the Hebrew letters. He (PBUH) described to Waraqa what the Prophet (PBUH) had seen and heard. Waraqa said that the being was the Angel of Law, Gabriel, who also kept the secrets whom Allah had sent to Moses. Waraqa also told the Prophet (PBUH) about the career he had received through the visit of archangel. This career was to perform the duty of inviting people towards one God and His religion. Waraqa predicted that Mohammad (PBUH) would face opposition by his people after conveying the message of Allah to them. On which he was really shocked as he was known as Al-Sadiq and Al-Amin. Waraqa added that Mohammad (PBUH) might also face expulsion from his hometown. Moreover, Waraqa assured his support for Mohammad (PBUH)

2 N2019/12/Q2/A

Write about Prophet Muhammad's first experience of revelation. [10]

- Same as Question 1

3 J2018/12/Q2/A

Write an account of the events of the first revelation and the Prophet's reaction afterwards. [10]

- Same as Question 1

4 **N2016/12/Q2/A**

The first revelation came to Prophet Muhammad in 610. Describe his experience of this event. [10]

- Same as Question 1

5 **J2014/11/Q2/A**

Give an account how Quran was first revealed to Prophet. [10]

- Same as Question 1

WAYS OF REVELATION

1 N2020/12/Q2/A

Describe the different ways that the Prophet (pbuh) received revelation from God· [10]

The Quran was not sent down in one incident, it was revealed to Prophet (PBUH) in 23 years. In these years Allah sent down parts of Surah or complete Surah on Prophet (PBUH). It began to be revealed on Holy Prophet (PBUH) in cave Hira in one of the last ten nights of Ramadan in 610 A.D. The Quran says in this regards in the following words ***"We have indeed sent down this Message in the night of Power" (97:1) Al-Qadr***.

One of the most common ways of receiving revelation was through Angel Jibrael (AS). The Holy Quran states, ***"say: whoever is an enemy to Jibrael – it is [none but] he who has brought the Quran down upon your heart, [O Muhammad], by permission of Allah……."(2:97)*** At the time of bringing Allah's message, the Jibrael(AS) would come to the Holy Prophet (saw) in different forms. Sometimes he would appear in the form of a prophet's (saw) handsome companion ***"Hazrat Dahya Kalbi (RA)",*** as Hazrat Umm-e-Salma (RA) reported that, ***"Once I saw Dahya Kalbi in front of the prophet (saw) talking to him".*** The prophet (saw) then asked me ***"Do you know who this man is?"***I replied, ***"That was Dahya kalbi"***By God I thought it was him but the Prophet of Allah (saw) later announced in his sermon ***"It was the Angel Jibrael(AS)".*** Other times he would come in form of a Bedouin man as it was also witnessed by the companions of the Prophet (saw). Hazrat Umar (RA) said: ***"As we were sitting one day before the Prophet (saw), a man suddenly appeared attired in white and his hair was dark black, yet there were no signs of travel on him, and none of us knew him. He came and sat down in front of the Prophet (saw), placing his knees against his, and his hands on his thighs…..(He asked several questions and got the answers). Then the visitor left and waited a long time. Then the Prophet(saw) asked me, Do you know, Umar, who the questioner was? I replied; Allah and His Messenger know best. He said; it was Jibrael (AS). He came to you to teach you your religion".[Sahih Muslim]*** The Angel Jibrael (AS) also came to the Prophet (saw) in his actual angelic form. Hazrat Abdullah bin Masood (RA) narrated that the Prophet (saw) said;***"When I***

saw the Angel Jibraeel he had 600 wings". The Prophets (saw) would sometimes receive divine revelations in the form of dreams. Hazrat Ayesha(RA) narrated that, ***"The begining of revelations began in form of true dreams and…….it would become clear by the morning"(Bukhari).*** Similarly, in 6AH , one night Prophet (saw) had a dream in which he saw himself, joined by other muslims, making pilgrimage to Makkah. Once Allah(swt) directly communicated with the Prophet (saw) during his ascension into the heavens, the **Mairaj.** The Allah (swt) gave divine revelation to His Prophet (saw) concerning the obligatory prayers. The Prophet (saw) also used to receive revelation directly into the heart through the voice of Allah (swt). As he stated: ***"Angel Jibrael conveyed a message into my heart……."*** Another method of revelation was the sound of a bell. The Prophet (saw) would here the ringing of a bell or a sound of bees, which would be immediately followed by divine revelation. This type of revelation is the hardest of all. According to Hazrat Ayesha (RA), the prophet (saw) himself stated that ***"Sometimes wahi comes to me after a bell rings and that is a heavy time for me."(Bukhari)*** She also reported that ***"During these occasions the Prophets (saw) forehead would sweat or that his face would become very red."*** According to the companions, the prophet's (saw) body also used to become very weighty during such revelations, to the extent that the camel on which he was riding used to sit down due to increased load. On another occasion it is narrated by Hazrat Zaid bin Sabit (RA) that, ***"The Holy Prophet's (saw) thigh was resting on his thigh at the time of receiving revelation. The force of the revelation was so strong that it felt as if his thigh was breaking".***

Quran was revealed in a span of 23 years and the verses were responses to some specific events to guide prophet to a straight path. For example when Holy prophet was called Abtar on the death of second son in infancy, Surah Kauthar was revealed to console prophet. When there was a gap in revelations, Makkans used to mock him that God has left Muhammad alone on which Allah revealed Surah Duha to console Prophet. Moreover for his guidance and to give orders verses were revealed according to the situations.

2 **N2018/11/Q2/A**

Write an account of the different ways in which revelations came to the Prophet. Include examples in your answer. [10]

- Same as Question 1

3 **J2015/11/Q2/A**

The Angel Jibril brought the revelation of the Qur'an to the Prophet Muhammad at different times and places. Give examples to show how this took place. [10]

- Same as Question 1

4 **N2012/11/Q2/A**

Write about the Prophet's different experiences of revelation, after the first revelation. [10]

- Same as Question 1

5 **N2009/12/Q2/A**

Write an account of the ways in which prophet Quran was revealed to prophet between the years 610 to 632. [10]

- Same as Question 1

COMPILATION OF QURAN

1 **J2019/11/Q2/A**

Write about the way in which the Qur'an was compiled after the Prophet's death. [10]

The Holy Quran was revealed to the Holy Prophet (PBUH) in parts from time spread over a period of twenty-three years. Whenever the Holy Prophet (PBUH) received the revelation, he would dictate it to some person who would record it on some piece of leather, date skin or even bones and stones. These were scribes who used to write down revelations. Zaid bin Sabit said ***"when ever the Prophet dictated me the verses, I wrote them and recited them before him and he made corrections if any."*** Many companions committed the entire Quran to memory. And these Huffaz (memorizers) could recite Quran from memory. Hazrat Zaid bin Sabit, ***"The Holy Prophet departed from this universe and the Quran had not been collected and compiled on anything so far."***

During the life time of the Holy Prophet (PBUH), revelation was a constant process, and there was no occasion for giving the various verses the form of a book. After the death of the Holy Prophet (PBUH) the process of revelation came to an end, and then the need for some sort of compilation was felt in the battle of Yamamah, most of the memorizers were martyred. It struck Hazrat Umar (RZ) that if the memorizers died, there was the danger that at one stage there would be no body who could be depended upon as the custodian of the Holy Quran. Hazrat Umar (RZ) suggested to Hazrat Abu Bakr (RZ) that all the revelations of the Holy Quran should be collected, and compiled in the form of a book. Hazrat Abu Bakar (RZ) in the first instance was reluctant to undertake the project as the Holy Prophet (PBUH) had not felt the necessity of such compilation; it did not behoove him, as the successor to the Holy Prophet, to take any initiative in the matter. Hazrat Umar (RZ) however to continue to press his proposal. He argued that as during the life-time of the Holy Prophet, the process of revelation was continuous, there was no occasion for stringing the various verses in the form of a compilation, but after the death of the Holy Prophet, and the end of the process of revelation, the position had changed, and it developed on the successor of the Holy Prophet to suitably conserve the Holy

Quran otherwise it might be lost or corrupted in the course of time. The argument appealed to Hazrat Abu Bakar (RZ), and on further consideration, he agreed to undertake the project. Abu Bakar called Zaid and said, ***"you are a wise man and we do not have any suspicion about you, you used the Divine revelations for Prophet. So you should search for the scripts of the Quran and collect it in Book."*** Hazrat Zaid bin Thabit (RZ) was summoned by Hazrat Abu Bakr (RZ) and entrusted with the task on collecting all the verses, and compiling them in a book form. Hazrat Zaid (RZ)'s immediate answer to proposal was that ***if he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran.*** Despite that Hazrat Zaid (RZ) accepted the commission, and after hard labor in collecting, checking and in consultation with the various companions of the Holy Prophet produced a compilation. Hazrat Abu Bakar (RZ) was himself a Hafiz. He, therefore, checked the compilation of Hazrat Zaid (RZ) and after making whatever changes were necessary; he kept the finally approved copy in his personal custody. He gave the sacred compilation the name of Mushaf. That copy after being transferred from Hazrat Abu Bakr (RZ) to Hazrat Umar (RZ) then to Hazrat Hafsa was named Mushaf e Hafsa.

Under the ruling period of Hazrat Umar (RZ) and Hazrat Uthman (RZ) both, the Islamic empire stood up to Byzantine and Persian Empires which brought many new converts to Islam. Hazrat Anas (RZ), a senior companion, noticed some quarrels at fairs over the different dialects of Quran to recite it. Such quarrels were also noticed by Hazrat Huzaifa (RZ) in the columns of Muslim army meeting in different borders. They (RZ), therefore, immediately informed the caliph, Hazrat Uthman (RZ) about the situation. They said, ***"O chief of all believers. Save this nation before they differ about the book just like Christians and jews did before."*** Hazrat Uthman (RZ) realizing the necessity of one single dialect to keep the unity of Muslim community re-appointed Hazrat Zaid bin Thabit (RZ) along with a group of leading Muslims to make an authoritative copy. The selected ones were Hazrat Abdullah bin Zubair (RZ), Hazrat Saad bin Al A'as (RZ) and Abdul Rehman bin Harith (RZ). Hazrat Uthman (RZ) instructed them to decide the dialect of chapters and if unable to reach unanimously on decision then to prefer the dialect of Quraish. Hazrat Zaid bin Thabit (RZ) collected all the fragments again including Mushaf-e-Hafsa and

underwent the same task to check the authenticity of compiling chapters but this time he made the authoritative copy in the dialect of Quraish changing the sequence of chapter, also following the instructions of Hazrat Uthman (RZ). He also compared his work with Mushaf e Hafsa cautiously. Hazrat Uthman (RZ) sent the new copies to Makkah, Syria, Yemen, Bahrain, Basra and Kufa. He also ordered to burn all other copies compiled earlier in old sequence lacking instructions of dialect. Due to Hazrat Uthman (RZ) services for the preservation of Quran he is entitled as Jami-ul-Quran.

2 N2017/12/Q2/A

The Quran has been preserved in writing for over 1400 years ago. Give an account of the way in which it was compiled in the written format. [10]

- Same as Question 1

3 J2016/11/Q2/A

Describe the ways in which Abu Bakr, Umar and Uthman were involved in the compilation of Quran. [10]

During the life time of the Holy Prophet (PBUH), revelation was a constant process, and there was no occasion for giving the various verses the form of a book. After the death of the Holy Prophet (PBUH) the process of revelation came to an end, and then the need for some sort of compilation was felt in the battle of Yamamah, most of the memorizers were martyred. Hazrat Umar (RZ) suggested to Hazrat Abu Bakr (RZ) that all the revelations of the Holy Quran should be collected, and compiled in the form of a book. Hazrat Abu Bakar (RZ) in the first instance was reluctant to undertake the project as the Holy Prophet (PBUH) had not felt the necessity of such compilation; it did not behoove him, as the successor to the Holy Prophet, to take any initiative in the matter. Hazrat Umar (RZ) however to continue to press his proposal. The argument appealed to Hazrat Abu Bakar (RZ), and on further consideration, he agreed to undertake the project. Abu Bakar called Zaid and said, ***"you are a wise man and we do not have any suspicion about you, you used the Divine revelations for Prophet. So you should search for the scripts of the Quran and collect it in Book."*** Hazrat Zaid bin Thabit (RZ) was summoned by Hazrat Abu Bakr (RZ) and entrusted with the task on collecting all the verses, and compiling them

in a book form. Hazrat Zaid (RZ)'s immediate answer to proposal was that ***if he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran.*** Despite that Hazrat Zaid (RZ) accepted the commission, and after hard labor in collecting, checking and in consultation with the various companions of the Holy Prophet produced a compilation. Hazrat Abu Bakar (RZ) was himself a Hafiz. He, therefore, checked the compilation of Hazrat Zaid (RZ) and after making whatever changes were necessary; he kept the finally approved copy in his personal custody. He gave the sacred compilation the name of Mushaf. That copy after being transferred from Hazrat Abu Bakr (RZ) to Hazrat Umar (RZ) then to Hazrat Hafsa was named Mushaf e Hafsa.

He was the one to argue with Hazrat Abu Bakr in the matter of compilation. It struck Hazrat Umar (RZ) that if the memorizers died in Battle of Yamama, there was the danger that at one stage there would be no body who could be depended upon as the custodian of the Holy Quran. Hazrat Umar (RZ) suggested to Hazrat Abu Bakr (RZ) that all the revelations of the Holy Quran should be collected, and compiled in the form of a book. Hazrat Abu Bakar (RZ) in the first instance was reluctant to undertake the project as the Holy Prophet (PBUH) had not felt the necessity of such compilation. Hazrat Umar (RZ) however to continue to press his proposal. He argued that as during the life-time of the Holy Prophet, the process of revelation was continuous, there was no occasion for stringing the various verses in the form of a compilation, but after the death of the Holy Prophet, and the end of the process of revelation, the position had changed, and it developed on the successor of the Holy Prophet to suitably conserve the Holy Quran otherwise it might be lost or corrupted in the course of time. The argument appealed to Hazrat Abu Bakar (RZ), and on further consideration, he agreed to undertake the project. Moreover he also ensure Quran was taught and memorized to ensure it was not corrupted in the time of his caliphate.

Under the ruling period of Hazrat Umar (RZ) and Hazrat Uthman (RZ) both, the Islamic empire stood up to Byzantine and Persian Empires which brought many new converts to Islam. Hazrat Anas (RZ), a senior companion, noticed some quarrels at fairs over the different dialects of Quran to recite it. Such quarrels were also noticed by Hazrat Huzaifa (RZ) in the columns of Muslim army meeting in different borders. They (RZ), therefore, immediately informed

the caliph, Hazrat Uthman (RZ) about the situation. They said, ***"O chief of all believers. Save this nation before they differ about the book just like Christians and jews did before."*** Hazrat Uthman (RZ) realizing the necessity of one single dialect to keep the unity of Muslim community re-appointed Hazrat Zaid bin Thabit (RZ) along with a group of leading Muslims to make an authoritative copy. The selected ones were Hazrat Abdullah bin Zubair (RZ), Hazrat Saad bin Al A'as (RZ) and Abdul Rehman bin Harith (RZ). Hazrat Uthman (RZ) instructed them to decide the dialect of chapters and if unable to reach unanimously on decision then to prefer the dialect of Quraish. Hazrat Zaid bin Thabit (RZ) collected all the fragments again including Mushaf-e-Hafsa and underwent the same task to check the authenticity of compiling chapters but this time he made the authoritative copy in the dialect of Quraish changing the sequence of chapter, also following the instructions of Hazrat Uthman (RZ). He also compared his work with Mushaf e Hafsa cautiously. Hazrat Uthman (RZ) sent the new copies to Makkah, Syria, Yemen, Bahrain, Basra and Kufa. He also ordered to burn all other copies compiled earlier in old sequence lacking instructions of dialect. Due to Hazrat Uthman (RZ) services for the preservation of Quran he is entitled as Jami-ul-Quran.

4 N2015/12/Q2/A

Write about preservation of Quran in the form of the Mushaf held by Hafsa. [10]

The Holy Quran was revealed to the Holy Prophet (PBUH) in parts from time spread over a period of twenty-three years. Whenever the Holy Prophet (PBUH) received the revelation, he would dictate it to some person who would record it on some piece of leather, date skin or even bones and stones. These were scribes who used to write down revelations. Zaid bin Sabit said ***"when ever the Prophet dictated me the verses, I wrote them and recited them before him and he made corrections if any."*** Many companions committed the entire Quran to memory. And these Huffaz (memorizers) could recite Quran from memory. Hazrat Zaid bin Sabit, ***"The Holy Prophet departed from this universe and the Quran had not been collected and compiled on anything so far."***

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book. After the death of the Holy Prophet (PBUH) the process of revelation came to an end, and then the need for some sort of compilation was felt in the battle of Yamamah, most of the memorizers were martyred. It struck Hazrat Umar (RZ) that if the memorizers died, there was the danger that at one stage there would be no body who could be depended upon as the custodian of the Holy Quran. Hazrat Umar (RZ) suggested to Hazrat Abu Bakr (RZ) that all the revelations of the Holy Quran should be collected, and compiled in the form of a book. Hazrat Abu Bakar (RZ) in the first instance was reluctant to undertake the project as the Holy Prophet (PBUH) had not felt the necessity of such compilation; it did not behoove him, as the successor to the Holy Prophet, to take any initiative in the matter. Hazrat Umar (RZ) however to continue to press his proposal. He argued that as during the life-time of the Holy Prophet, the process of revelation was continuous, there was no occasion for stringing the various verses in the form of a compilation, but after the death of the Holy Prophet, and the end of the process of revelation, the position had changed, and it developed on the successor of the Holy Prophet to suitably conserve the Holy Quran otherwise it might be lost or corrupted in the course of time. The argument appealed to Hazrat Abu Bakar (RZ), and on further consideration, he agreed to undertake the project. Abu Bakar called Zaid and said, ***"you are a wise man and we do not have any suspicion about you, you used the Divine revelations for Prophet. So you should search for the scripts of the Quran and collect it in Book."*** Hazrat Zaid bin Thabit (RZ) was summoned by Hazrat Abu Bakr (RZ) and entrusted with the task on collecting all the verses, and compiling them in a book form. Hazrat Zaid (RZ)'s immediate answer to proposal was that ***if he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran.*** Despite that Hazrat Zaid (RZ) accepted the commission, and after hard labor in collecting, checking and in consultation with the various companions of the Holy Prophet produced a compilation. Hazrat Abu Bakar (RZ) was himself a Hafiz. He, therefore, checked the compilation of Hazrat Zaid (RZ) and after making whatever changes were necessary; he kept the finally approved copy in his personal custody. He gave the sacred compilation the name of Mushaf. That copy after being transferred from Hazrat Abu Bakr (RZ) to Hazrat Umar (RZ) then to Hazrat Hafsa was named Mushaf e Hafsa.

5 **N2014/12/Q2/A**

Write about the methods used to compile the Quran into a book after the death of prophet. [10]

- Same as Question 1

6 **N2011/12/Q2/A**

Give an account how Quran developed into book form. [10]

- Same as Question 1

7 **J2010/12/Q2/A**

Give an account how Quran was compiled in the years following prophet's death. [10]

- Same as Question 1

SOURCES OF ISLAMIC LAW

1 N2019/11/Q2/A

Write an account of how four sources of Islamic law are used together. [10]

The Quran is the major source of instruction and legal thinking. It is the fundamental source from which all principles and injunctions of Islam are drawn. We believe that as it is a word of Allah hence is the first mean or source of guidance for any law. The Quran states: "***This is the Book; in it is guidance sure without doubt for those who Fear Allah" (2:2) Al Baqarah.*** Moreover, it is also the primary source of Islamic legal thinking which means it can also establish Islamic laws alone without being dependent to any other source. A couple of examples of laws are derived from Quran. For the shares of inheritance the Quran states: "***Allah instructs you concerning your children's (inheritance) for the male, what is equal to the share of two females…," (4:11) AI-Nisa*** For theft the Quran establishes the following orders: ***"As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime." (5:38) Al-Maidah.*** It provides laws for all aspects of life.

Hadith is the second primary source of Islamic law. Legal experts hold that Hadith is the second most important source and the authority of Islamic law after Quran. The hadith itself derives its authority and legal validity from the Quran. The Quran says, ***"Nor does he speak from (his own) inclination. It is not but a revelation revealed."*** The Quran itself repeatedly reminds us of the importance of hadith, enjoining us to strictly follow the prophet. The Quran says, ***"Obey Allah and Obey the messenger" "And whatever he gives you take it…. And whatever he forbids, abstain from it"*** Hazrat Ayesha said, ***"The life of the prophet was the practical demonstration of the Holy Quran."*** It is a principle first set by Imam Shafi that Quran and Sunnah can never contradict with each other. Sunnah sometimes explains a word, which is not explained in Quran. For example the Holy Quran says, ***"And establish prayer and pay Zakat" (2:43)*** but the method of prayer is not mentioned in the Holy Quran. The Holy Prophet explained how to offer the prayer through his action and said, ***"Offer your prayer as you see me offering my prayer."***

He also said, ***"No prayer is acceptable without Fatiha."***Similarly, the Quran commands the Muslim to pay Zakat, but does not explained by the Prophet .He said, ***"No Zakat is payable on property until a year passed away on it."*** Quran mentions a general term which could be applied to any person, while the Sunnah further specifies the term and forms another rule. For example, the Quran says, ***"The man and woman who commit Zinaa, flog each of them with one hundred lashes."***This rule can be applied to any male or female who is found guilty of Zinaa. However,the messenger stoned the married men and women who committed Zinaa. In many places Quran remains silent and Sunnah gives the Law. For example The Holy Prophet announced in Khyber Expedition that flesh of Donkey was made Haram. He also said: ***"The part of garment below the ankle (for men) is in the fire."*** Or ***"Silk and goldare made unlawful for the men of my nation but lawful for women."***

In Islamic terminology Ijma is a unanimous decision of the entire Muslim community on some Islamic matter after the death of Prophet (PBUH). In Islamic legal thinking Ijma is recognized as the 3rd source of Islamic legal thinking. It is used when Quran and hadith do not offer the clear or direct guidance. It is also the secondary source of Islamic legal thinking which means that it is dependent on Primary sources Quran and hadith and cannot work alone. The unanimity of this Ummah is regarded by Prophet (PBUH) himself which is also a proof of consensus (ljma) to be the authentic source of Islamic legal thinking. The Prophet (PBUH) said: ***"My community will never agree upon an error".*** Many laws and rulings are derived using Ijma such as Compilation of Quran and Election of Abu Bakr. The ruling which is derived from Ijma must not go against Quran and Sunnah. Quran and Ijma are used together in establishing law in Islam. The Holy Quran says, ***"Prohibited to you (for marriage) are:Your mothers, daughters…"(4:23) Al-Nisa.***As the verse mentions the terms mothers and daughters which could be clearly understood as ones mother and step mothers or ones daughters or step daughters. Since the verse does not clearly mention about marrying grandmothers of granddaughters hence ijma was exercised thereafter now through ijma the ruling is absolute amongst all muslims that marrying paternal or maternal grandmother or granddaughter is also prohibited as an extension of the injunction of the Quran.

Islamically, Qiyas is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three

sources. It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question. It is the authentic source of Islamic legaI thinking. The proof of Qiyas is from the conversation between Holy Prophet (PBUH) and Hazrat Maaz (RZ). Prophet (PBUH) when asked Hazrat Maaz (RZ) if you do not find any ruling in Quran and Sunnah to solve the matter what would you do? He replied ***"I will then make Ijtihad of my opinion."*** Prophet (PBUH) approved of this response. The Quran forbids sales transactions after the call of prayer on Friday in verse # 9 of Surah Jumma. ***"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you by but knew!"(62:9)*** This is **(Asal)** or ruling from Quran. The new matter of the question arises, Are all kinds of transactions forbidden? This is **(far)** in this ruling. By analogy (Qiyas) legal experts found reason that like sales distracts Muslims from Friday prayers buying also do the same. This is **(illa)** the linking cause that connects the asal and far of this ruling. Therefore the **(Hukum)** or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday. The hadith says, ***"All intoxicants are prohibited."***This is **(Asal)** . *The new matter of the question arises, Is cocaine/ LSD also prohibited? This is* ***(Far).*** By analogy legal expert found that as all intoxicants cause person to be unconscious. This is (**Illa).** Therefore new ruling ***(Hukum)*** was produced that all these drugs are prohibited.

2 N2018/12/Q2/A

Write an account of how four sources of Islamic law are used together. [10]

- Same as Question 1

3 N2017/11/Q2/A

Write about the function of the Quran and Sunna as the two primary sources of Islamic law. [10]

The Quran is the major source of instruction and legal thinking. It is the fundamental source from which all principles and injunctions of Islam are drawn. We believe that as it is a word of Allah hence is the first mean or source of guidance for any law. The Quran states: "***This is the Book; in it is guidance sure without doubt for those who Fear Allah" (2:2) Al Baqarah.*** Moreover, it is also the primary source of Islamic legal thinking which means it can also establish Islamic laws alone without being dependent to any other source. A couple of examples of laws are derived from Quran. For the shares of inheritance the Quran states: "***Allah instructs you concerning your children's (inheritance) for the male, what is equal to the share of two females…," (4:11) AI-Nisa*** For theft the Quran establishes the following orders: ***"As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime." (5:38) Al-Maidah.*** It provides laws for all aspects of life.

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Sunnah sometimes explains a word, which is not explained in Quran._For example the Holy Quran says, ***"And establish prayer and pay Zakat" (2:43)*** but the method of prayer is not mentioned in the Holy Quran. The Holy Prophet explained how to offer the prayer through his action and said, ***"Offer your prayer as you see me offering my prayer."*** He also said, ***"No prayer is acceptable without Fatiha."***Similarly, the Quran commands the Muslim to pay

Zakat, but does not explained by the Prophet .He said, ***"No Zakat is payable on property until a year passed away on it."*** He also said, ***"Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat"***

Quran mentions a general term which could be applied to any person, while the Sunnah further specifies the term and forms another rule. For example, the Quran says, ***"The man and woman who commit Zinaa, flog each of them with one hundred lashes."***This rule can be applied to any male or female who is found guilty of Zinaa. However,the messenger stoned the married men and women who committed Zinaa.

A rule may be mentioned in the Qur'an without any restrictions but the Sunnah places restrictions on the rule._For example, the Quran says: ***"The male and female thief cut their hands."(5:38)*** There is no restriction placed on the rule in the Ayah, but the Prophet said; ***"Hand will not be cut for less than ten dirhams"***

In many places Quran remains silent and Sunnah gives the Law. For example The Holy Prophet announced in Khyber Expedition that flesh of Donkey was made Haram. He also said: ***"The part of garment below the ankle (for men) is in the fire."*** Or ***"Silk and goldare made unlawful for the men of my nation but lawful for women."***

4 J2016/12/Q2/A

Quran is the main source of Islamic Law. Write an account of how it is used with each of other three sources. [10]

- Same as Question 1

5 N2014/11/Q2/A

Write about how Quran is used with other three sources in Islamic law. [10]

- Same as Question 1

6 **J2014/12/Q2/A**

The Sunna is often used with Quran as a primary source of Islamic law. Describe the ways in which they are used together. [10]

- Same as Question 3

7 **N2010/12/Q2/A**

Describe how the two main sources of Islamic legal thinking are related. [10]

- Same as Question 3

8 **J2009/12/Q2/A**

How are the Quran and Hadiths used together in Islamic legal thinking? [10]

- Same as Question 3

MAJOR THEMES OF QURAN

1 **N2020/11/Q2/A**

Using passages from the syllabus write about what God says about His relationship with two of His Messengers. [10]

When none lived on the earth Allah decided to create man to worship Him and live on earth. Angels and Jinn were created before man (Hazrat Adam). Allah told Angels about the creation of man and his sending on earth being the leader. The angels questioned the creation highlighting that man would cause bloodshed and mischief on earth. Allah said to the Angels that he was going to create a mortal from clay and angels were to bow down before him. When Allah created Hazrat Adam (AS) in the nicest shape He commanded the angels and the Jinn to bow down before Adam whereupon all bowed down except Iblis, the Jinn. Iblis then swore to misguide Adam and his children but Allah had given man the knowledge guidance to distinguish between the right and wrong to avoid luring away. These events are highlighted in chapter # 7 Al-Aaraaf and chapter # 15 of Quran. Thereafter to prove the distinction of man Allah taught Hazrat Adam (AS) some names mentioned in Surah al Baqarah ***"He taught Adam the names of all things."*** Allah asked angels to say those names but angels couldn't and praised the Glory of Allah. When Allah asked Hazrat Adam (AS) to say those names, he did. So turning to the angels Allah said ***"Did I not tell you I know everything that is in the earth and heavens ...."(2:33)Al-Baqarah.*** Allah then asked Hazrat Adam (AS) to live in the paradise. He had everything to enjoy but he was alone so Allah created Hazrat Hawwa as his wife. Allah said to Hazrat Adam (AS) to live in paradise and eat freely except from a particular tree. This was intended to test them and teach them self-control. Iblis was trying hard to misguide both. At last, he succeeded and tempted Hazrat Adam (AS) and Hazrat Hawwa (AS). As soon as they both approached the forbidden tree, they both became naked. Until then, they did not know what nakedness was. They had no cause to be ashamed of but now they felt ashamed and cover themselves with leaves and tried to hide but there was nowhere they could hide from Allah. Hazrat Adam (AS) and Hazrat Hawwa realized and regretted their mistake. There then Allah taught them a prayer for forgiveness. So following that Hazrat Adam (AS) and Hazrat Hawwa asked Allah's forgiveness and it was granted. The prayer is stated in Surah Aa'raf in the following words: They

(Adam and Eve) said: ***"Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al- Aa'raf.*** He then commanded Hazrat Adam (AS) and Hazrat Hawwa to go down on earth, live and die there. He also told them that he would send guidance for them, so that they wouldn't deviate from the Right path. So Allah revealed guidance Hazrat Adam (AS) and he was given the distinction of being the first man and first apostle on earth.

Hazrat Ibrahim (AS) was born in Babylonia. At that time some people worshipped idols of stone or wood where as some people worshipped shiny distant objects like sun, moon, star, etc. His father Azar, was an idolater who made idols and rejected Allah completely. Since his childhood Allah bestowed him with the light in his heart and mind and gave him wisdom. He was never attracted towards idols his father made rather he played with them. One day while he was playing with the idol having long ears, his father forbade him to play. Hazrat Ibrahim (AS) asked why this idol having long ears than us, Azar's reply made Hazrat Ibrahim (AS) to laugh that these big ears show deep knowledge of this god. When Hazrat Ibrahim (AS) grew up visiting the temple with his father, his heart had been full of hatred for idols. He always found it astonishing that how people begged before the statues that couldn't even help themselves. One night he left his house to go to a mountain. There he sat resting his back on a wall and looked at the sky. He looked on planets and the shiny distant objects worshipped by his people pondering why they are worshipped. He considered what was beyond the moon, the stars and the planets (i.e. Allah) and was astonished that these objects were worshipped by men when man has been created to worship the Creator of these planets appearing and disappearing on His commands.This event of Hazrat Ibrahim (AS)'s pondering and realization is discussed in 75-79 of Surah An'am. Followed by this he argued with his people & made it clear that shiny distant objects are unworthy of worship & that they are among the signs of Allah who is all worthy to be praised and worshipped. In this connection Allah Almighty commanded: ***"And from among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but Adore Allah who created them, if it is Him you wish to serve" (41:37) Al-Fussilat.*** After revealing the truth of shiny distant objects he turned to the group who were practicing idolatry. He thought he would give idolaters a practical lesson. Once when people were busy

celebrating festival, he went to the temple where the idols were kept. He asked the idols, ***"How do you do? Here is the food and drink. Why don't you help yourselves?"*** The stone idols were silent of course. He now took an axe and began to break all the idols except the biggest which he spared with purpose and left the axe hanging round the neck of the biggest idol. When people came to the temple they were astonished to find the idols broken. They asked themselves who had done this mischief and thought of Hazrat Ibrahim (AS), the only one who talked disrespectfully about the idols. Soon Hazrat Ibrahim (AS) was found out. They asked him ***"Who broke tire idols?"*** Hazrat Ibrahim (AS) replied "***Asked the biggest idol".*** The people knew that the idols could not talk. When they said this to Hazrat Ibrahim (AS), he asked ***"Why do you worship them? They can't talk, move or understand anything. Why do you ask them for favor?"*** The people who had no answer of his questions were sure Hazrat Ibrahim (AS) broke the idols. The called a meeting and decided to burn Hazrat Ibrahim (AS) alive. A big fire was set and Hazrat Ibrahim (AS) was thrown into it. But a miracle happened which is highlighted in Quran in the following words: "***When they threw him in the fire, We commanded, O Fire! Be cool and comfortable for Ibrahim".(21:69) Al-Anbiyaa.***

Hazrat Isa (AS) was the son of Hazrat Maryam (AS). He was born miraculously from Hazrat Maryam (AS) who is believed to be a chaste, God-fearing and one of the best women of the whole mankind. She gave birth to Hazrat Isa (AS) as a virgin mother by Allah's command. In this connection the Quran states: ***"Verily I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah." The Angel said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son". She said "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: "That is easy for me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)." (19:18-21) Al-Maryam.*** We believe, everything is possible for Allah, when He wants to get something done, He only says, 'Be' and it Becomes. We know that Hazrat Adam (AS) was created by Allah without a father and a mother. So it was no wonder that Allah created Hazrat Isa (AS) without a father. When he was born he could talk even as a baby. Soon after his birth Hazrat Isa (AS) talked and surprised the people around him. He spoke about the unity of Allah, the chastity of his mother which was being doubted by the people and about his apostleship. According to the reports, he

was made prophet of Allah when he was 30. He did his duty as a prophet for three years and delivered the message of Allah to his nation called Bani Israel (the children of Israel). Allah bestowed him with several signs to prove his apostleship to his people. The signs were the powers and miracles granted to him by Allah. He could make birds out of clay, heal incurable diseases like leprosy within minutes, restore the eyes of the blind and also make the dead come alive. He could do all these miracles by the mercy of Allah. The Quran mentions the miraculous powers of Hazrat Isa in Surah Maidah. The Quran states: **"*... And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) AI-Maidah.*** Moreover, Allah bestowed him with the knowledge of the scripture revealed before him, Torah. Also, Allah revealed a scripture on him called Injeel. The Quran states: "***And We sent following in their footsteps, Jesus, the son of Mary, confirming that which came before him In the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." (5:46) AI-Maidah.*** He showed the miracles to his people to assure them about his prophethood and also he conveyed the message of Allah to them i.e. to submit to Allah alone and to praise and worship Allah alone without setting up partners with Allah. But some of his followers made fantasies about him and they considered him a part of Allah even a son of Allah. The Quran states: ***"They have certainly disbelieved who say that Allah is Christ, the son of Mary….. (5:16) Al Maidah.*** Muslims believe in Hazrat Isa (AS) as a prophet and a servant of Allah. They do not believe that he is the son of Allah. Muslims believe that Allah does not have a son or daughter. He is not like any of the creatures he has created. There is none like him. The Quran states ***"To Him is due the primal origin of the heavens and the earths how He can have a son when he has no consort?" (6:101) Al-Anam.*** According to the reports, after three years of his preaching the Children of Israel became his enemies. The reason of their enmity was the news they had already received from their scripture Torah. From the scripture they already knew that Hazrat Isa (AS) would abrogate their religion, bringing his religion. So the children of Israel, other than the few loyal supporters, not only rejected his message but alsorefused to accept his miracles by calling them the magic. Their hatred and

hostility to Hazrat Isa (AS) became so intense that they even planned to assassinate Hazrat Isa (AS). They sent a man named Tutyanus to his home in order to assassinate Hazrat Isa (AS). Meanwhile, Allah sent Hazrat Jibrael with a small cloud through which Hazrat Isa (AS) was ascended to the heavens. This event occurred in the Mosque of Jerusalem in the night of power. It is reported that Hazrat Isa (AS) was 33 when Allah raised him to heaven. Allah also made the face of Tutyanus resembling to Hazrat Isa (AS)'s face. When Tutyanus didn't return after long; the children of Israel went into the House of Hazrat Isa (AS) and killed Tutyanus considering him to be Hazrat Isa (AS)·

2 J2020/12/Q2/A

Using three passages you have studied from the syllabus, write about God's relationship with His created world· [10]

These passages are about God's relationship with creation, but each talk about that relationship in a distinctive way. They all allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him, which can be done in different ways.

Human beings are Allah's best creation because we have been given the ability to think and follow the right path in life. Allah created Adam not only as the first Prophet but also the first human being, hence the first relationship Allah has with us is that we are his creation and He is our creator. Surah Alaq, Allah reveals He created us, ***"from a clot of congealed blood"*** and perfected us in the shape of a complete human. In addition to this, He enabled us to read and write with the help of pen by saying, ***"He who taught man the use of pen, taught men what he knew not."*** Surah Alaq also highlights the importance of learning and education, through which human beings progress and are granted His blessings.

In Surah Fatiha Allah says, ***"Praise be to Allah, Lord of all the worlds."*** Not only is Allah our creator, but He is also our Sustainer. He provides us all comforts of life by His numerous blessings. It also highlights the two basic features of Tawhid. Firstly the, focus of all form of worship shall only be for Allah only. Secondly, that when we are in need of help, we should only ask for help, it says, ***"you alone we worship and your help we seek."*** This Surah

further guides us by a Dua for guidance from Allah of the straight path which is the path of all Prophets and pious people so that we are rewarded by Him for our deeds by saying, ***"The way of those whom you have blessed."***

The verse of **Surah Baqarah** focuses on the fact that Allah is the Creator of all people past and present. It not only stresses on Allah as the sole Creator but also as Provider of sustenance and life for all human beings. It is He who has provided for humans everything from the earth and below the sky. All food and fruits are His blessings and we must recognize His powers, ***"And send down from rain from the heavens and by it brought fruits for your sustenance."***Furthermore, it also teaches us righteousness can only be achieved by worshipping Him alone and not setting up partners with Him, ***"Do not set up rivals with Allah, when you know."***It is important for us to accept and thank Allah for all His favours and in believing Him to be our Creator and Provider of numerous blessings.

In Surah Fatiha, Allah has described Himself as ***"Most Gracious, Most Merciful."*** Not only He has taught men the ability to think and stay on the right path, but has also taught how to stay away from evil doings of people who do not fear Him. The verses of **Surah Falaq** and **Naas** are protection against such evil forces. These verses are recited by Holy Prophet when he was under spell of black magic. Allah is the one who can protect us from all attacks only if we maintain a strong relation with Him in worshipping Him. Surah Naas says, ***"Say I seek refuge with the Lord of Mankind."***

By describing himself as ***"Master of the Day of Judgment",*** Allah puts us in tests. He has given us free to either way. So reward and punishment is our last relationship with Allah as He says, ***"He created death and life to test you as to which of you is best in deed."***On the Day of Judgment, Allah will be our judge and we will be accountable for our deeds. There will be no bargain or requests made that day. Not the smallest good or bad deed shall go unnoticed by Him. **Surah Zilzal** says, ***"Then anyone who has done an atom's weight of evil shall see it"***the doers of good shall be blessed with heaven and the evil doers will be thrown in hell. This enables Muslims to do good in this life and to remember the day when all will come to an end then there will be no going back.

3 J2019/12/Q2/A

Using the Qur'an passages set for special study in the syllabus, outline the relationship between God and two of His Messengers: Adam, Abraham, Jesus. [10]

- Same as Question 1

4 J2018/11/Q2/A

The Qur'an teaches Muslims about their relationship with God. Write about this relationship using the passages you have studied. [10]

- Same as Question 2

5 J2017/12/Q2/A

From the Qur'an passages set for special study in the syllabus, describe the ways in which God gave knowledge of Himself to His Messengers. [10]

God gave Adam knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. Adam was taught the names of all the things in creation. The Quran says, ***"He taught Adam the names of all things."*** and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realised his mistake and through this event turned to God for forgiveness. The Quran mentions this incident in following words, ***"Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al-Aa'raf.*** Through these events Adam learnt about God's creation, His Knowledge and His forgiveness.

Ibrahim was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which people at his time worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. In this connection Allah Almighty commanded: ***"And from among His signs are the night and the day, and the***

sun and the moon. Adore not the sun and the moon, but Adore Allah who created them, if it is Him you wish to serve" (41:37) Al-Fussilat. Through these events he turned himself to believe in God and did not associate partners with Him. He asked his follow members to follow Allah and worship Him only as Allah only deserves to be worshipped. Instead of following the right path his follow members became his dangerous enemy. A big fire was set by his follow members and Hazrat Ibrahim (AS) was thrown into it. But a miracle happened which is highlighted in Quran in the following words: "***When they threw him in the fire, We commanded, O Fire! Be cool and comfortable for Ibrahim".(21:69) Al-Anbiyaa.*** By this, God showed Ibrahim His Unity, and His control over creation.

Isa was given special miracles which helped him understand the power of God. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach to the people. The Quran states: "***And We sent following in their footsteps, Jesus, the son of Mary, confirming that which came before him In the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." (5:46) AI-Maidah.*** He was also able to give life to the dead and heal the sick, by the will of God. The Quran mentions the miraculous powers of Hazrat Isa in Surah Maidah. The Quran states: "***... And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) AI-Maidah.*** This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him.

The Prophet Muhammad faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. Prophet faced many hardships such as death of his infant sons, breaks in revelations, severe persecutions but God also gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, which is a river in paradise. He learns about God through His generosity, mercy and guidance.

6 N2016/11/Q2/A

From Qur'an passages you have studied, write about what lessons can be learnt from God's conversations with Adam and Jesus. [10]

From the God's conversations with Adam and Jesus we can learn many lessons. The stories of Adam and Jesus and their relationship with Allah provides us various lessons that we can learn.

Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief unlike the angels who only glorify God. When God spoke to Adam, he taught Him and gave him knowledge of things that the angels did not know. God gives knowledge to whom He wills. It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge. God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans. God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. This passage tells Muslims about the favours God gives his prophets. He gives them knowledge for guidance, and He forgives when people turn to Him in repentance. From the story of Hazrat Adam (A.S) we learn that emotions can take us to the highest or drag us to the lowest levels. Hazrat Adam (A.S) was granted superiority over the angels due to the knowledge of emotions but later when his emotions lured him away and he and his wife took fruit from the forbidden tree, this resulted in their expulsion from Paradise and they were descended on earth. Therefore, we should utilize our emotions in accordance to the commandments of Allah to gain His blessings. The main hub of emotions i.e. our heart should only belong to Allah and our trust and sincerest feelings of love and respect should all be for Allah alone. If these emotions aren't used rightly and we rather than adoring Him admire materials or His creations more, then they could result in His Wrath and Anger for us. We also learn that desperateness is always evil. Iblis who was desperate to do leadership on earth on learning that Allah granted leadership to Hazrat Adam (AS) became arrogant

and rebellious. This is because desperateness always lack in gratefulness in prosperity and patience in adversity. We should not be desperate to get anything in our life. Rather, we should keep our sight with firm faith on Allah that He knows what we deserve and what is the best for us. If we gain what we desire and pray for, rather than being rebellious we should practice patience considering His judgment being the Just and better for us and our future.

Jesus/Isa was given special miracles which helped him understand the power of God. God asked Jesus to recount the blessings that God had given him and his mother (Maryam), showing that God gives his prophets favours to help them in their lives. God then gives a list of the things He has given Jesus, and the benefits of those favours. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach the people how to live their lives in accordance to God's laws. He was also able to give life to the dead and heal the sick, by the will of God. He also protected Jesus from the unbelievers who accused Jesus of magic and did not believe His powers were a sign of God's majesty. This all showed Jesus the favours he was given by God which allowed him to believe in Him and follow Him. From Hazrat Isa's life we learn that nothing is impossible for Allah. Allah doesn't need a cause for effect but He is the causes of all causes. His life also teaches us to face the opposition of evildoers patiently and never give up. Though he was given miracles but we should not consider him a family member of Allah as he is only the servant of Allah and all miracles were given by Allah as Quran says, **"... *And behold! You make out of clay, as It were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave.'" (5:110) AI-Maidah.*** This verse cleary states the word **"My Leave"** which shows all miracles were from Allah. From this story we also learnt that if we will follow the right way (the way of Allah) so Allah will also help us in return like He saved Isa from jews by raising him up unto himself. The Quran states: ***"And [for] their saying, Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it***

except the following assumption. And they did not kill him, for certain." (4:156) Al-Nisa.

7 N2015/11/Q2/A

Using Qur'an passages you have studied from the syllabus, describe how God guided His messengers to increase their belief in Him. Refer to at least two messengers in your answer. [10]

- Same as Question 3

8 J2015/12/Q2/A

Using Qur'an passages from the syllabus, describe what the Qur'an teaches about God's responsibility to His creatures and their duties towards Him. [10]

- Same as Question 2

9 N2013/12/Q2/A

Using passages you have studied, write about the main teachings about God in the Qur'an. [10]

The first five passages;Ayat-ul-Kursi, Surah Anam, Surah Fussilat, Surah Shura and Surah Ikhlas are about Allah in Himself, all these passages highlight Oneness of Allah, Tawhid which is the foundation of Islam.

The first passage Ayat ul Kursi describes Allah Oneness and Uniqueness in a comprehensive way. Firstly, it reminds about Allah's Oneness by saying, ***"Allah there is no God but He."***This explains how Allah is alone in His person and the only one. Then it explains His incomparable attributes by saying He is unique in person and is Every Living. It also teaches Allah as the source of all knowledge and the fact that whatever knowledge people possess is only which He grants them. Secondly, it reminds us that He is the alone owner of everything in the heavens and earth by saying, ***"to Him belongs whatever is in the heaven and whatever is on the earth."*** Furthermore, it states that Allah is tireless and there is no limit to His power and energy. All these are presented by Allah as evidence of Tawhid.

Surah Anam describes how Allah created all things including the heavens and the earth scratches and that without anyone's and assistance or suggestion. It also confirms the fact that He does not have any descendent by saying , ***"How can He have a son when He has no Consort (wife)?"*** .This confirms that no one has share in His ownership and declares His limitless powers and knowledge of everything by saying, ***"No vision can grasp is over all visions."***Allah is far beyond our imagination and invisible to eyes.

Throughout history , many people have begun worshiping the sun and the moon due to their beauty and power. The Quran says that these are just the signs of Allah who is the Creator of all. The example use in Surah Fussilat can be applied to many other great things that man desires or fears so much that he ends up worshipping them , It says , ***"Adore not the sun or the moon but adore Allah who Created them."***These creations are just a reminder of the creator and His limitless powers and we are reminded to only worship its Creator rather than the creation. Worshipping other bodies is shirk which according to the Quran is ***"an unforgivable sin".*** The Quran says, ***"Allah not forgives that partners should be setup with Him, but He forgives anything else to whom He wills"***

The verses of Surah Shura highlights his attributes of being All Forgiving and also the fact that He desires that mankind should be forgiven. This rejects any concept of a harsh god that is found in many others religion besides Islam, it says, ***"Behold Allah is all forging, the most Merciful."*** It is no wonder that countless angels are commanded to glorify the name of Allah while seeking forgiveness for Mankind, it says ***"and angels celebrate the praises of their lord and pray for forgiveness for beings on earth"***

Surah Ikhlas is one of the most comprehensive summary of Tawhid in the Holy Quran. It consists of all the basic forms of shirk, associating partners to Allah, thinking He is need of any helpers, having parents or children and comparison to anyone else. These are the general lines when someone commits the unforgiveable sin, shirk. It says,***"Say He is Allah, the one."*** This verse clearly states Him being the One God, thus rejecting any form of His partner. The word **'Samad'** in this passage means He doesn't need any one rather everyone is in need of Him hence no one can be compared to His Mighty and powers, it says, ***"and there is none like Him"***

10 **N2013/11/Q2/A**

Write about the experiences of two prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10]

- Same as Question 1

11 **J2013/41/Q2/A**

Write about the relationship between God and two of the prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10]

- Same as Question 1

12 **J2012/12/Q2/A**

From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]

- Same as Question 2

13 **J2011/12/Q2/A**

From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10]

- Same as Question 1

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

REVELATION OF QURAN

1 N2020/12/Q2/B

Why do you think that the revelation was sent to someone who could not read or write? [4]

It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself and Allah also wanted to make clear to humans that Quran was from Allah as Muhammad being an Ummi could not produce it. ***"Neither did you read any book before it nor did you write any book with your hand"*** If he had been able to compose verses, it would have given as excuse to people to reject the verses. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God so it's important for muslims in a way that they can learn that Allah is the most supreme authority. It confirms the miracle of Quran to be committed to memories alone. From Prophet (PBUH) to companions to every generation till now, it is the only book committed to memories.

2 J2020/11/Q2/B

What can Muslims today learn from the first revelation about the importance of reading and understanding the Qur'an? [4]

The Qur'an is the final revelation from God, and in it contains the guidance for humankind for all time. It is an opportunity for Muslims to know what it is that God wants from them so they can act on what will be pleasing to God. For this it would be important to learn the meaning of the Qur'an although there is also reward in reading it without knowing the meaning. Reading it with understanding could lead a person so have a deeper connection with God.

3 N2019/12/Q2/B

The Prophet (pbuh) could not read or write. In what way has this always been significant for Muslims? [4]

It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself and Allah also wanted to make clear to humans that Quran was from Allah as

Muhammad being an Ummi could not produce it. ***"Neither did you read any book before it nor did you write any book with your hand"*** If he had been able to compose verses, it would have given as excuse to people to reject the verses. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God so it's important for muslims in a way that they can learn that Allah is the most supreme authority. It confirms the miracle of Quran to be committed to memories alone. From Prophet (PBUH) to companions to every generation till now, it is the only book committed to memories.

4 **J2018/12/Q2/B**

The Qur'an was revealed in parts over a number of years. Why was this important? [4]

Firstly, they guided Mohammad (PBUH) whenever the (PBUH) need of guidance arose. On different occasions Mohammad (PBUH) was inquired about different things so he receive revelations whenever he needed Divine answers of those questions. An example of Surah Ikhlas's evident to this when he was inquired about the existence of Allah, Allah revealed verses of AI-Ikhlas on Prophet (PBUH). Similarly he received revelations of Surah Falaq and Surah Nas when he was bewitched and he was guided about it through revelation. Secondly, they strengthened the heart of Mohammad(PBUH) in different ways. Mohammad (PBUH) also faced adversities and difficulties in his life, so in those occasions Allah relieved him and consoled him through revelations. Example of revelations of Al-Kauther and Al-Duha are evident to this where he was consoled by Allah on his grievance due to the death of his sons in infancy and due to break in revelation. Thirdly, God says in the Qur'an that had He sent the Qur'an upon a mountain it would have come apart (59.21). ***"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah."*** So had it been revealed as a whole to Muhammad (pbuh) it would have been too heavy for him to carry the burden. Fourthly, it allowed Muslims to implement God's orders gradually. It could have been very difficult for followers to learn, understand, implement and memorize all the heavenly laws in the lives together, therefore the time to time spending of revelation made it easier for the early Muslims learn and apply the laws of God.

5 N2016/12/Q2/B

Why do you think revelation was sent to a person who could not read or write? [4]

It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself and Allah also wanted to make clear to humans that Quran was from Allah as Muhammad being an Ummi could not produce it. ***"Neither did you read any book before it nor did you write any book with your hand"*** If he had been able to compose verses, it would have given as excuse to people to reject the verses. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God so it's important for muslims in a way that they can learn that Allah is the most supreme authority. It confirms the miracle of Quran to be committed to memories alone. From Prophet (PBUH) to companions to every generation till now, it is the only book committed to memories.

6 J2015/11/Q2/B

What was significance of the Prophet being given the revelation by word rather than in writing? [4]

The revelation of Quran in oral form held a lot of significance, in the spreading of Islam. Arabs at that time, valued the word of mouth more than what was on paper, so a verbal message was worth more to them. Quran had to be memorized so it could be used in their daily practices; hence it being an oral message made it more convenient to commit to memory. All revelations being committed to memory made it easier to preserve Quran and record the teachings; had it been in book form, it would have been harder to check if any changes had been made. Another important aspect to keep in mind is that Prophet was an Ummi, had the Quran been revealed as a book, he wouldn't have been able to read it or preach it the way he could spread the message that was imprinted on his heart.

7 J2014/11/Q2/B

Was it significant that the Qur'an was revealed to someone who could not read or write? Give reasons for your answer. [4]

It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself and Allah also wanted to make clear to humans that Quran was from Allah as Muhammad being an Ummi could not produce it. ***"Neither did you read any book before it nor did you write any book with your hand"*** If he had been able to compose verses, it would have given as excuse to people to reject the verses. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God so it's important for muslims in a way that they can learn that Allah is the most supreme authority. It confirms the miracle of Quran to be committed to memories alone. From Prophet (PBUH) to companions to every generation till now, it is the only book committed to memories.

8 N2012/12/Q2/B

Explain the significance of Quran being revealed over a period of time. [4]

Firstly, they guided Mohammad (PBUH) whenever the (PBUH) need of guidance arose. On different occasions Mohammad (PBUH) was inquired about different things so he receive revelations whenever he needed Divine answers of those questions. An example of Surah Ikhlas's evident to this when he was inquired about the existence of Allah, Allah revealed verses of AI-Ikhlas on Prophet (PBUH). Similarly he received revelations of Surah Falaq and Surah Nas when he was bewitched and he was guided about it through revelation. Secondly, they strengthened the heart of Mohammad (PBUH) in different ways. Mohammad (PBUH) also faced adversities and difficulties in his life, so in those occasions Allah relieved him and consoled him through revelations. Example of revelations of Al-Kauther and Al-Duha are evident to this where he was consoled by Allah on his grievance due to the death of his sons in infancy and due to break in revelation. Thirdly, God says in the Qur'an that had He sent the Qur'an upon a mountain it would have come apart (59.21). "***If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from***

fear of Allah." So had it been revealed as a whole to Muhammad (pbuh) it would have been too heavy for him to carry the burden. Fourthly, it allowed Muslims to implement God's orders gradually. It could have been very difficult for followers to learn, understand, implement and memorize all the heavenly laws in the lives together, therefore the time to time spending of revelation made it easier for the early Muslims learn and apply the laws of God.

9 N2009/12/Q2/B

What does prophet's first experience tell us about the nature of prophethood in Islam? [4]

The event of cave Hira tells us various things about the nature of prophethood. It tells us that Prophethood is a gift from Allah and no one can be a prophet by his own efforts as Quran says, ***"Allah knows where He has to place His prophethood"***. It tells us that God chooses His messengers without alarming them. This is why Prophet (PBUH) got surprised by a sudden visit of angel Gabriel and announcing prophethood to him. Since it begins with a strange happening therefore it leaves the recipient (messenger) confused and scared. As Prophet (PBUH)'s fear was consoled by Hazrat Khadija (RZ) and his confusion sorted by Waraqah tells us that he was also their scared and confused. It also tells us that miraculous happenings occur at the time of altering messengers. Like the miracle of seeing a normal being in a gigantic figure happened to Muhammad (PBUH). Grant of Prophethood through miracles also happened to other messengers like Mosa who saw a holy fire reaching to the sky before the Grant of Prophethood.

COMPILATION OF QURAN

1 J2019/11/Q2/B

How does the Qur'an in written form help Muslims around the world? [4]

The significance of Quran of having it in a book form pertains to its easy access, its preservation and for the unity of Muslims. If the revelations had not compiled into a book form either the Quranic text could have been lost or there may have been different/conflicting versions of its which could have led Muslim community towards the damage of Islamic ideologies. Having Quran in a book form also offers practical benefits. It creates ease for individuals to carry Quran anywhere and to refer to it anytime. Other than these, Muslims utilize the Book to read/recite, to memorize and revise for prayers, to learn and teach, to copy down verses and use the verses in leather pouches around their arms and neck. It is also convenient for law makers to make law as all verses and surahs are compiled in one place in a book from and they can find anything easily. Moreover, Quran is also present in digital format in written form so anyone can access Quran at any place at anytime.

2 N2017/12/Q2/B

Do you think, for muslims now a days, having Quran in a written format outweighs the benefits of having the oral tradition? Give reasons for your answer· [4]

Yes, I think that having Quran in written format have more advantages than having in oral form. The significance of Quran of having it in a book form pertains to its easy access, its preservation and for the unity of Muslims. If the revelations had not compiled into a book form either the Quranic text could have been lost or there may have been different/conflicting versions of its which could have led Muslim community towards the damage of Islamic ideologies. Having Quran in a book form also offers practical benefits. It creates ease for individuals to carry Quran anywhere and to refer to it anytime. Other than these, Muslims utilize the Book to read/recite, to memorize and revise for prayers, to learn and teach, to copy down verses and use the verses in leather pouches around their arms and neck. It is also convenient for law

makers to make law as all verses and surahs are compiled in one place in a book from and they can find anything easily. Moreover, Quran is also present in digital format in written form so anyone can access Quran at any place at anytime.

3 J2016/11/Q2/B

The Quran should not have been compiled in written form because it did not take place during Prophet's lifetime. Agree or disagree with this statement, giving reasons for your answer. [4]

I disagree with the statement that the Quran should not have been compiled in written form. Hazrat Abu Bakr was the first amongst the rightly guided caliphs and his decisions were never against the teachings of Allah and His Messenger. Compiling a Quran was a vital decision he took, for the preservation of the Quran. His decision of compiling Quran was based on Sunnah of prophet since Prophet instructed his scribes to write down Quranic revelations and he also guided scribes regarding new verses and sequence of chapters and verses which means Prophet already knew that in coming years there will be a need of compilation. Moreover in the time of Holy Prophet revelations were in continuous process and he got revelations till his last year so there was no time for the compilation of Quran. At the time of Holy prophet, expansion policies were not followed so there were no loss of senior companions but in the time of RGC there was loss of senior companions (memorizers) so it was considered important to preserve Quran for future generations.

4 N2015/12/Q2/B

Memorising the Quran is no longer important because Quran is preserved as a book. Discuss whether you agree or disagree with this statement, giving reasons for your answer. [4]

I disagree with the statement because Quran is still important to memorize. Firstly, Memorizing Quran is rewarding. According to hadith memorizers would secure positions for their few friends and family in Paradise and their parents will be awarded with a huge honor. Secondly, it is important to memorize Quran for prayers. As Quran is recited in daily prayers, so one must memorize few parts of Quran to offer daily prayers. The entire Quran is also read in

Taraweeh prayers during Ramazan therefore few muslims from community memorize entire Quran. Lastly, it is still necessary to memorize Quran as this was the traditional way of ensuring that there are no inaccuracies in Quran. Some traditional copies might contain errors so memorizer may identify those errors. We can recite Quran without Wuzu at any time but we can't read Quran without Wuzu. Memorization will help in frequently giving reference from Quran at the time of need; we don't need need to carry book everywhere.

5 N2011/12/Q2/B

What is the significance to Muslims today of having the Quran in the form of a book? [4]

The significance of Quran of having it in a book form pertains to its easy access, its preservation and for the unity of Muslims. If the revelations had not compiled into a book form either the Quranic text could have been lost or there may have been different/conflicting versions of its which could have led Muslim community towards the damage of Islamic ideologies. Having Quran in a book form also offers practical benefits. It creates ease for individuals to carry Quran anywhere and to refer to it anytime. Other than these, Muslims utilize the Book to read/recite, to memorize and revise for prayers, to learn and teach, to copy down verses and use the verses in leather pouches around their arms and neck. It is also convenient for law makers to make law as all verses and surahs are compiled in one place in a book from and they can find anything easily. Moreover, Quran is also present in digital format in written form so anyone can access Quran at any place at anytime.

6 J2010/12/Q2/B

Explain why first community of muslims thought it was necessary to compile the Quran? [4]

The first community of Muslims considered the necessity of compiling Quran due to different reasons and circumstances. Firstly, it was to preserve the Quranic texts for all the generations to come. After the death of many memorizers the insecurity of missing the Quranic text was developed. So to meet the challenge the community agreed on bringing the entire text together in form of book ensuring the safety of texts. Secondly, it was also necessary to provide the access of Quran to everyone. Earlier, either memorizers of Quran

were having the access of entire Quranic texts or few senior companions who possessed pieces so to make it fully accessibly it was compiled. Thirdly, in the rule of Hazrat Uthman (RZ) the quarrels over dialect were threatening to the harmony of Muslim community and could have led the community to linguistic, geographical and other differences. Therefore, to maintain the unity of Muslims the necessity of compiling the Quran was felt. Lastly, if pronunciations of Quran in different dialects was permitted, it would have led Muslims towards different translation, interpretations and laws. All this would have not only established the rival interpretations of the same book but also would have damaged the unanimity of Muslims about the Islamic Legal Code.

SOURCES OF ISLAMIC LAW

1 N2020/11/Q2/B

How might Muslims use the Qur'an to have a closer connection with God? [4]

The Qur'an has always been the foundation for telling Muslims how they live their lives, and it was put into practice by the Prophet. Although the Prophet is not here as an example the Qur'an can still be used by Muslims to live their lives. It gives them a framework for how to live their lives instead of having to look to others. By reading the Qur'an and trying to learn the meaning Muslims can understand what God wants from them. Learning Arabic will help Muslims to understand the Qur'an in it's own language. By taking one lesson from the Qur'an and applying in their life to try to take on board the real meaning. Understanding the teachings helps their faith become real to them as it provides best guidance as Quran says, ***"Indeed this Quran guides towards the most righteous way"*** It allows them to follow God's guidance for them, which in turn helps them to become closer to God. It is used as a source of Law so people need to understand its teachings to be able to make laws from it. Moreover it is a primary source of Islamic law which is used to drive new laws from Secondary sources.

2 N2019/11/Q2/B

Why do you think some scholars do not favour the use of qiyas? [4]

The legal scholars reject the use of analogy due to man's analysis involved in it. They believe that Qiyas is not totally Divine as compare to other sources like Quran, Hadith or Consensus (Ijma) which is made in the light of Quran and Hadith. Since there is man's analogy involve in Qiyas therefore it is not necessary that the decision reached is perfect and totally reliable as compared to the laws established by other three sources. They argue that relying on personal opinion in law-making would mean that each individual could ultimately form their own subjective conclusions. This would mean that they could make decisions for their own benefit and not for the benefit of society/Islamic community. Moreover they also think that Qiyas of every scholar will be differet which will create issues in the unity of muslims. So due to the working

of Qiyas with the blend of authentic (primary) sources and man's analysis, they do not find it as reliable as the other sources.

3 N2018/12/Q2/B

How useful are 'ijma and qiyas when dealing with modern issues? [4]

Primary sources contain everything that is the basis for Islamic law. Though the Quran and Sunnah are undoubtedly flawless, however there is no harm at all in extending those teachings to apply them to problems which Muslim faces today. The Prophet's life was an example of the Qur'an, and the way that Islam should be lived, and so was limited to the norms and culture of that time. Now there are advancements in ideas and technology that need clarification, so 'ijma and qiyas are required for these new issues, but they have to be based on original rulings, and therefore on the Qur'an and sunna. However, as the time passes new issue arise which are specific to modern time and need an answer. The scholars can make new rulings based on Quran and Hadith but using Ijma/Qiyas with them. Quran and Sunnah give clear guidance about wine and its prohibition, however Primary sources do not offer guidance related to drugs like Cocaine, LSD. By the use of Qiyas, Jurists led to a conclusion that all these drugs are prohibited as they all lead to losing senses and committing sins. It is important to practice Ijma/Qiyas otherwise muslims would not know how to resolve new issues like mentioned above. It is also useful for muslims in modern times as it clarifies the unclear teachings in Quran and Sunnah.

4 N2017/11/Q2/B

Why do you think the Qur'an and Sunna are not the only sources of Law and are supplemented by 'ijma and qiyas? [4]

Primary sources contain everything that is the basis for Islamic law. Though the Quran and Sunnah are undoubtedly flawless, however there is no harm at all in extending those teachings to apply them to problems which Muslim faces today. The Prophet's life was an example of the Qur'an, and the way that Islam should be lived, and so was limited to the norms and culture of that time. Now there are advancements in ideas and technology that need clarification, so 'ijma and qiyas are required for these new issues, but they have to be based on original rulings, and therefore on the Qur'an and sunna. However, as the time passes new issue arise which are specific to modern time and need an answer. The

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5 J2016/12/Q2/B

Do you think that both ijma' and qiyas are equally important for solving present day issues? Give reasons for your answer. [4]

Yes, they both are equally important for solving present day issues. Firstly, both sources are used by previous generations to give answers of different problems. Like in Hazrat Uthman the matter of calling believers for congregational prayers with an additional Adhan was decided by Ijma. Similarly, in the rule of Hazrat Umar, matter of punishing drunk by beating 80 lashes was decided by Qiyas. Secondly, at times one source may not resolve all new issues so other source is needed to. Like, in current situation Ijma has become difficult due to sectarian difference. As Qiyas is an individual effort and can be practiced without being dependant on other members of the community. Therefore, at times Qiyas resolve the matter.

6 N2014/11/Q2/B

How important is the use of Ijma or qiyas in Islamic law in present day situations? Give reasons for your answer. [4]

Primary sources contain everything that is the basis for Islamic law. Though the Quran and Sunnah are undoubtedly flawless, however there is no harm at all in extending those teachings to apply them to problems which Muslim faces today. The Prophet's life was an example of the Qur'an, and the way that Islam should be lived, and so was limited to the norms and culture of that time. Now there are advancements in ideas and technology that need clarification, so 'ijma and qiyas are required for these new issues, but they have to be based on original rulings, and therefore on the Qur'an and sunna. However, as the time passes new issue arises which are specific to modern time and need an answer. The

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7 N2014/12/Q2/B

Why is understanding the teachings of Quran important to muslims? [4]

The Qur'an has always been the foundation for telling Muslims how they live their lives, and it was put into practice by the Prophet. Although the Prophet is not here as an example the Qur'an can still be used by Muslims to live their lives. It gives them a framework for how to live their lives instead of having to look to others. By reading the Qur'an and trying to learn the meaning Muslims can understand what God wants from them. Learning Arabic will help Muslims to understand the Qur'an in it's own language. By taking one lesson from the Qur'an and applying in their life to try to take on board the real meaning. Understanding the teachings helps their faith become real to them as it provides best guidance as Quran says, ***"Indeed this Quran guides towards the most righteous way"*** It allows them to follow God's guidance for them, which in turn helps them to become closer to God. It is used as a source of Law so people need to understand its teachings to be able to make laws from it. Moreover it is a primary source of Islamic law which is used to drive new laws from Secondary sources.

8 J2014/12/Q2/B

The Quran is not as relevant as it was 1400 years ago. Give two reasons to agree or disagree with the statement. [4]

I disagree with the statement as I believe that Quran is and always will remain as relevant to Muslims as it was at the time it was being revealed. Firstly, this is due to the distinctions of the Holy Quran as compared to other revealed book and religious scriptures. Quran is unlike any other revealed book. The other

revealed books were limited in time, scope and vision whereas Quran is unique in all these terms. Allah has stated in the Quran that the Holy Quran is Universal in scope, is a complete message, and is indestructible, Allah himself protects it from corruption or alteration. The Quran states: ***"We have indeed sent down this Message and We will surely guard it from corruption." (15:9) AI-Hijr"*** Secondly, Muslims use Quran for the guidance of their present in order to gain success in future. Since after the demise of the Prophet Mohammad (PBUH), Muslims had to and still need to refer to the Quran more for guidance regarding their lives and conduct. The life of a Muslim inspired by the stories and messages in the Holy Quran. Muslims refrain from cheating or lying, in fate of the nation of Hazrat Lut helps us refrain from homosexuality, the consequences of Pharaoh of Egypt help the Muslims to refrain from shirk and ungratefulness. It also tells us how to please Divine Lord like Hazrat Ibrahim tried to do so. Thus, wherever there are Muslims there Quran is relevant to them for guidance and other uses. It is read and carried along by Muslims to seek Allah's blessings, protection, guidance and forgiveness. Muslims also recite Quran in daily prayers, in morning assemblies and at inaugurations.

9 J2013/12/Q2/B

To what extent is the Quran the basis of legal thinking in Islam? [4]

Being divinely revealed, the Holy Quran is recognized and believed by all muslims as the first primary source of Islamic law. It's clear teachings are never questioned neither in meaning nor in existence. It is always referred to since no legal teaching ever contradicts it. It is safe from corruption as Quran says, ***"we will surely guard Quran from corruption"***. The main rulings of Islamic laws are all based upon the Quran, even if details come from other sources, therefore it is essential for legal scholars to understand it. Even in modern times, new rulings are always checked with Quran to ensure there is no conflict, before being accepted. It is a perfect book as it gives complete solution to every problem of life for every age and every part of the world, as it offers a complete code of life covering all dimensions of human life. Quran says, ***"Indeed this Quran guides towards the most righteous way"***

10 N2010/12/Q2/B

Give an example to show how Quran could be used in the exercise of Qiyas. [4]

Islamically, Qiyas is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three sources. It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question. The Quran forbids sales transactions after the call of prayer on Friday in verse # 9 of Surah Jumma. ***"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you by but knew!"(62:9)*** This is **(Asal)** or ruling from Quran. The new matter of the question arises, Are all kinds of transactions forbidden? This is **(far)** in this ruling. By analogy (Qiyas) legal experts found reason that like sales distracts Muslims from Friday prayers buying also do the same. This is **(illa)** the linking cause that connects the asal and far of this ruling. Therefore the **(Hukum)** or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday.

11 J2009/12/Q2/B

Why do some legal scholars reject the use of Qiyas? [4]

The legal scholars reject the use of analogy due to man's analysis involved in it. They believe that Qiyas is not totally Divine as compare to other sources like Quran, Hadith or Consensus (Ijma) which is made in the light of Quran and Hadith. Since there is man's analogy involve in Qiyas therefore it is not necessary that the decision reached is perfect and totally reliable as compared to the laws established by other three sources. They argue that relying on personal opinion in law-making would mean that each individual could ultimately form their own subjective conclusions. This would mean that they could make decisions for their own benefit and not for the benefit of society/Islamic community. Moreover they also think that Qiyas of every scholar will be differet which will create issues in the unity of muslims. So due to the working of Qiyas with the blend of authentic (primary) sources and man's analysis, they do not find it as reliable as the other sources.

MAJOR THEMES OF QURAN

1 J2020/12/Q2/B

How might teachings from these passages encourage people to take care of their environment? [4]

God has given humankind everything it needs for its survival and comfort, and they should not abuse this privilege by being ungrateful or wasteful. All blessings which Allah has given to us, we should use it carefully as we are answerable to Allah for their usage. As Islam teaches us to help them so we should share and not misuse the blessings of Allah. Same goes for the food, that we should not spoil food instead we should help needy and poor. If humans will be responsible towards environment so it will help in character building. One becomes grateful and generous rather than being selfish and careless. Humans should not cut trees in excess instead they should also grow trees for the use of coming generations.

2 J2019/12/Q2/B

God's Messengers experienced trials· How can their responses help Muslims face difficulties in their own lives? [4]

God sends trials to everyone, including prophets who are closest to Him. So Muslims should realise that going through hardships does not mean that they are far from God, but that being tested means they have an opportunity to become closer to Him. Trials are also sent to teach people, so Muslims should try to reflect upon what God is trying to teach them. Prophets faced difficulties in their lives but they remained steadfast in their mission so we learn that we should be steadfast in difficulty, not turning away from God, showing patience and having hope of something good coming from their hardship. Story of Hazrat Ibrahim encourages us to be submissive to Allah and be ready to sacrifice any anything for Allah's pleasure. Story of Hazrat Isa encourages us to continue spreading good in the community if there are obstacles. And we should wait for Allah's mercy if we are on staright path despite of difficulties. As Ibrahim was thrown in Fire but Allah made fire a garden for him. Hazrat Isa was saved from Jews from being crucified. Holy Prophet PBUH, the best creation of Allah also faced difficulties in their entire lives. So we learn that if

we will face difficulties in this temporary world so we will get the reward in Hereafter like Prophet get the reward of River Kauthar.

3 **J2018/11/Q2/B**

'God gave humankind guidance and teachings.' Why does the Qur'an lay emphasis on the need to gain knowledge? [4]

Having given guidance (through the Qur'an and sunnah, etc.), God wants knowledge to be used to learn about life and to live lives in a good way. Quran says, ***"Indeed this Quran guides towards the most righteous way".*** Without learning, humans would not know about their rights and responsibilities or about their potential as human beings. In order to respond to what God wants or what is of benefit to themselves or others, they have to learn how to respond. God is full of mercy and love, He is guiding people so they benefit in this life and in the next. The most beneficial knowledge would be that which helps a person fulfill their rights towards God, fellow humans, and to develop themselves. As Allah loves His creation more than anyone, so He want His creation to get reward in Hereafter that's why He provided His creation the best book (Quran) so they can gain knowledge and get the reward in Hereafter.

4 **J2017/11/Q2/B**

In your opinion, why should muslims try to understand God's attributes? Give reasons for your answer. [4]

Muslims should understand the attributes of Allah. He is the creator and provider so knowing this, equality will develop among us that He created all humans equally in respect of their bodies. He provides everyone with air, rain, water and food equally, so we do not consider anyone inferior or superior. Allah is the Master of Day of Judgement, so we should prepare ourselves for that day by performing good deeds. Allah is only one, he does not have any partner, so we deny the invitation of shirk in the world. Quran says ***"Allah, there is no God but He"*** Allah is powerful and controls everything, day and night are in His control not in the hands of celestial bodies so we prostrate in front of Allah, not His creation. By knowing that Allahs knows everything we will refrain ourselves from evil as Quran says, ***"He knows what is open in speech and wat you hide in your hearts"***

5 **J2017/12/Q2/B**

Undergoing hardships brings a person closer to God. Agree or disagree with this statement, giving reasons for your answer. [4]

I agree with this statement as all prophets were tested which allowed them to get closer to God, likewise humankind now can get closer to their Lord through their hardships, as long as they reflect and understand that God is testing them. Secondly, by remaining patient and steadfast, and not leaving their worship, they will gain rewards and understanding. Prophets were tested and remained steadfast, so Muslims should also expect to be tested and they should also remain steadfast. Thirdly, Trials are also sent to teach people, so Muslims should try to reflect upon what God is trying to teach them. This shows that Allah put those in difficulties who He love the most and wanted them to cose the right path. Lastly, when Prophets faced difficulties with devotion, they were rewarded by Allah for their efforts which means Allah loves those who faced difficulties with courage and bravery and reward them in hereafter by giving place in Jannah.

6 **N2016/11/Q2/B**

As God's representative (khalifa) on earth say how men and women can serve God, giving examples. [4]

Firstly, we can serve God on Earth by understanding and fulfilling our obligations and by not disobeying Allah. Secondly, by gaining, practicing, and spreading knowledge of religion. W should study Quran and Sunnah, practice teachings from these two sources in daily lives, and also preach the teachings. Thirdly, by being grateful for His countless blessings. We should be grateful to Him for what He has given to us. This can be done by praying, reciting Quran, being generous and by helping needy. Fourthly, by not misusing or wasting the blessings of Allah like water and food. Allah has given us everything we need, therefore we should use these blessings such as water accordingly. Similarly, we should not waste food. Lastly, by respecting the nature and matters of universe.

7 **N2015/11/Q2/B**

God sends humankind messengers from amongst their own communities. Explain why this was significant. [4]

Allah sent messengers from within the community probably so Prophet could understand conditions and needs of the people which will make it easier for him to teach the message. Prophet within the community could reach the mental level of his people to preach the Divine message that would be an easiest for them to understand. The prophets within the community spoke and learned the native language of their nations; had it been prophet from other community there could be a language barrier. Prophets being humans and from within the communities also meant that the nations would be able to relate to them and learn from them how to apply religion in their daily lives. If Allah had sent angels as messengers, then people may not have been able to see prophet practicing the religion as Angels are made from Nur. Hence, humankind messengers from the community was very significant.

8 **J2015/12/Q2/B**

'The Qur'an teaches that humans should be responsible towards the environment.' Give reasons to agree or disagree with this statement. [4]

I agree with the statement that humans should be responsible to towards the environment. God has given humankind everything it needs for its survival and comfort, and they should not abuse this privilege by being ungrateful or wasteful. All blessings which Allah has given to us, we should use it carefully as we are answerable to Allah for their usage. As Islam teaches us to help them so we should share and not misuse the blessings of Allah. Same goes for the food, that we should not spoil food instead we should help needy and poor. If humans will be responsible towards environment so it will help in character building. One becomes grateful and generous rather than being selfish and careless. Humans should not cut trees in excess instead they should also grow trees for the use of coming generations.

9 **N2013/12/Q2/B**

How might these teachings (teachings about God) affect a Muslim's life today? [4]

Muslims now a days are busy in their daily lives and have forgetten their duties towards their Creator (Allah). These passages remind them about their duties.These teachings strengthen our faith in the unity of God and after learning them there remains no doubt in Tauheed and our relations becomes stronger with Allah. Secondly, these teachings encourages us to avoid all types of shirk and stops us from unpardonable sin. Quran says, ***"Allah forgives not that partners should be setup with Him, but He forgives anything else to whom He wills"*** Thirdly, these teachings develop fear of Alllah in our heart and make us God conscious as He knows everything. Quran says, ***"Allah knows what is open in speech and what you hide in your hearts"***Fourthly, these teachings reminds us that He is supreme authority so we have to obey all of His commands. Lastly, these teachings reminds us that Allah is only God and deserves to be worshipped. Overall these teachings have a deep impact on our life, as we become pious, honest and humble.

10 **N2013/11/Q2/B**

What lessons can muslims learn from these stories ? [4]

God sends trials to everyone, including prophets who are closest to Him. So Muslims should realise that going through hardships does not mean that they are far from God, but that being tested means they have an opportunity to become closer to Him. Trials are also sent to teach people, so Muslims should try to reflect upon what God is trying to teach them. Prophets faced difficulties in their lives but they remained steadfast in their mission so we learn that we should be steadfast in difficulty, not turning away from God, showing patience and having hope of something good coming from their hardship. Story of Hazrat Ibrahim encourages us to be submissive to Allah and be ready to sacrifice any anything for Allah's pleasure. Story of Hazrat Isa encourages us to continue spreading good in the community if there are obstacles. And we should wait for Allah's mercy if we are on staright path despite of difficulties. As Ibrahim was thrown in Fire but Allah made fire a garden for him. Hazrat Isa was saved from Jews from being crucified. Holy Prophet PBUH, the best

creation of Allah also faced difficulties in their entire lives. So we learn that if we will face difficulties in this temporary world so we will get the reward in Hereafter like Prophet get the reward of River Kauthar.

11 J2013/41/Q2/B

Why prophets go through difficulties in their lives? [4]

Firstly, they go through hardships to deal with the difficulties or their mission. They did not spend a lavish lifestyle in their early life. As supported by Prophet (PBUH)'s hadith all the Messengers had' worked as a shepherd including Prophet Mohammad (PBUH). This means, from their early life they were trained in an environment where life was not easy and luxurious for them. All this developed patience and tolerance in their character. Later, during their mission when they faced opposition or persecution from their communities rather than being aggressive they encountered those rejections with calmness, consideration and patience. Secondly, the difficulties they faced were to strengthen their faith. While carrying on their mission of preaching the word of Allah, they faced many cruelties, in such times they turned to Allah for assistance and help. Allah sent his assistance for them which boosted up their confidence and strengthen their faith on Allah. An example of such situation is Prophet Mohammad (PBUH)'s prayer to Allah after being tortured by the people of Taif where upon Allah answered his prayers by sending the angel of mountains who gave offers to Mohammad (PBUH) of crushing Taif by mountains. Lastly, such adversities brought them closer to their God. In difficult circumstances they kept their faith upon Allah fully & were certain that Allah would surely assist them. On receiving Allah's assistance in adversity, this is not only resulted in overcoming the adversity but also brought them closer to Allah. Hazrat Ibrahim (AS)'s trial is evident to this. When he fulfilled the commandment of Allah and even started moving the dagger on his son. The success in his trial not only boosted his confidence but also brought him closer to Allah with joy that Allah was always there to assist and support him.

12 J2012/12/Q2/B

Explain the significance of the Quran being revealed to human kind· [4]

The Qur'an has always been the foundation for telling Muslims how they live their lives, and it was put into practice by the Prophet. Although the Prophet is

not here as an example the Qur'an can still be used by Muslims to live their lives. It gives them a framework for how to live their lives instead of having to look to others. By reading the Qur'an and trying to learn the meaning Muslims can understand what God wants from them. Learning Arabic will help Muslims to understand the Qur'an in it's own language. By taking one lesson from the Qur'an and applying in their life to try to take on board the real meaning. Understanding the teachings helps their faith become real to them as it provides best guidance as Quran says, ***"Indeed this Quran guides towards the most righteous way"*** It allows them to follow God's guidance for them, which in turn helps them to become closer to God. It is used as a source of Law so people need to understand its teachings to be able to make laws from it. Moreover it is a primary source of Islamic law which is used to drive new laws from Secondary sources.

13 J2011/12/Q2/B

Explain why God sends his revelations through Messengers. [4]

Allah sends his revelations through messengers probably so messengers could understand conditions and needs of the people which will make it easier for people to learn the message in revelations. Messengers could reach the mental level of his people to preach the Divine message that would be an easiest for them to understand. The prophets within the community spoke and learned the native language of their nations; had it been angel or any other being there could be a language barrier. Messenger being humans and from within the communities also meant that the nations would be able to relate to them and learn from them how to apply religion in their daily lives. If Allah had sent angels as messengers, then people may not have been able to see prophet practicing the religion as Angels are made from Nur. Hence, sending revelations through messengers was very significant.

LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

OUTSTANDING QUALITIES

1 N2019/11/Q3/A

The Prophet (pbuh) was generous and forgiving· Write about events from his life that demonstrate these qualities in action· [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

The Prophet (saw) was by nature a very generous and charitable man. He had no equal in noble qualities and no one exceeded him in them. He not only practiced these noble acts but also preached and urged his companions to follow his examples. Hazrat Abu Hurairah (RA) reported; The Prophet (saw) said, ***"Generosity is near to Allah, near to Paradise, near to the people and far from the Hell-fire. Miserliness is far from Allah, far from Paradise, far from the people, and near to the Hell-fire".*** His generosity was not limited to the Muslims only; he extended it to the Christians, Jews and polytheists too. After the battle of Hunain he freed the captives of Hawazin who numbered 6,000. The captives of Badr were also freed without the ransom. Hazrat Anus (RA) also said for the Prophet's (saw) generosity, ***"The Messenger of Allah (swt) did not store anything for the next day."*** Some examples of the Prophet's generosity are: Muhammad (pbuh) would never refuse the beggar, would feed the poor and hungry, going hungry himself. Muhammad (pbuh) would give away his possessions and money. Muhammad (pbuh) never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, he took off his garment and handed it to the man. Once, 70,000 dirhams were brought to Muhammad (pbuh) and he laid them on the floor and gave them out until they were all finished. Muhammad (pbuh) was most generous in Ramadan. When Muhammad (pbuh) returned a debt he gave more than he owed. Even when Muhammad (pbuh) asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food.

One of the greatest qualities he displayed in his life span was his magnanimity, mercy and forgiveness. Allah says in Quran about him, ***"We sent you not but as a mercy for mankind"*** His conduct with everyone was merciful and forgiving, neither did he curse anyone not did he wish to seek revenge even in return of receiving brutalities. When Prophet preached Islam, he was persecuted mentally and physically but never in return he took any action and forgave them. After receiving persecutions at Taif, on their way back, the archangel Hazrat Jibrael (AS) and the angel of mountains came to Mohammad (PBUH) at a place, called Al-Qarn. The angel of mountains greeted him and said: ***"O Mohammad! Order what you wish, If you like, I will let Al-Akshabain (the two mountains) fall on them."*** Rather than taking revenge Mohammad (PBUH) showed great model of mercy and forgave the people of Taif. The Prophet (PBUH) said: ***"No, I hope that Allah will let them beget children who will worship Allah alone, and will worship none beside Him." (Agreed)*** Mohammad (PBUH) after invading Makkah, he asked the Quraish (who persecute prophet mentally, physically in Makkah) whether they knew what punishment he was about to give to them. They replied ***"You are a noble brother and the son of a noble brother"***, in reply to this Mohammad (PBUH) granted all of them amnesty by saying ***"No blame on you be this day. Go, you be free".*** The Quraish got stuck by his mercy. In result of this, almost all of the Quraish accepted Islam including Hinda, Ikrimah bin Abu Jahal and Sohail bin Amr. Abdullah bin Ubai, the head of hypocrites, was a sworn enemy of Islam and he spent days and night in plotting mischief against muslims. Yet at his death, Prophet was ready to led the funeral prayer and begged Allah to overlook his mistakes and forgive him.

2 N2018/12/Q3/A

Giving at least four examples from his life, write about the ways in which the Prophet Muhammad showed generosity and humility. [10]

Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

The Prophet (saw) was by nature a very generous and charitable man. He had no equal in noble qualities and no one exceeded him in them. He not only practiced these noble acts but also preached and urged his companions to follow his examples. Hazrat Abu Hurairah (RA) reported; The Prophet (saw) said, ***"Generosity is near to Allah, near to Paradise, near to the people and far from the Hell-fire. Miserliness is far from Allah, far from Paradise, far from the people, and near to the Hell-fire".*** His generosity was not limited to the Muslims only; he extended it to the Christians, Jews and polytheists too. After the battle of Hunain he freed the captives of Hawazin who numbered 6,000. The captives of Badr were also freed without the ransom. Hazrat Anus (RA) also said for the Prophet's (saw) generosity, ***"The Messenger of Allah (swt) did not store anything for the next day."*** Some examples of the Prophet's generosity are: Muhammad (pbuh) would never refuse the beggar, would feed the poor and hungry, going hungry himself. Muhammad (pbuh) would give away his possessions and money. Muhammad (pbuh) never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, he took off his garment and handed it to the man. Once, 70,000 dirhams were brought to Muhammad (pbuh) and he laid them on the floor and gave them out until they were all finished. Muhammad (pbuh) was most generous in Ramadan. When Muhammad (pbuh) returned a debt he gave more than he owed. Even when Muhammad (pbuh) asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food.

Possessing humility and being a perfectly modest person Muhammad (PBUH) has set numerous examples for Muslims to follow. These are also guidelines on how to achieve such great level of humility and modesty which is loved by our Almighty Lord. Despite being on the exalted status of Imam ul Ambiya, he extended his cooperation to women in household affairs. Prophet Mohammad (PBUH) never regarded this as an insult or indignity. This show how humble and modest he was. When Hazrat Ayesha (RZ) was asked what did Allah's Messenger (PBUH) used to do inside his house, she (RZ) said: ***"He used to keep himself busy helping members of his family and when it was time for prayer (Salah), he would get up for prayer" (Bukhari)*** Hazrat Ayesha (RZ) also reported that at home he would sweep the house, stitch his own clothes, fix his own sandals, help employees in their own work and eat meals with them. He did not think himself as better than the poor and would accept invitations from slaves & the poor. Other than this, he lived a very simple life. He had two pieces of clothes which were at times had patches. He never had two different type of food in one meal. He never kept slaves and servants. Once few companions asked him to spend luxurious life as he was the beloved messenger of Allah on which he replied, ***"Indeed luxuries are the luxuries of paradise"*** He also taught his followers to be humble, kind and courteous to all. He said

"Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against other". The example of maintaining oneself equal to all others was given by him first. Whenever he entered a room, his companions used to stand for him in order to welcome him, he disliked it so much that he often scolded his companions mentioning that he never wished to be treated like a ruler and forbade this act of theirs. He worked like a common men in building of mosque and digging of trench. Even at the time of conquest of Makkah when he truly became the master of two huge states of Makkah and Madinah, he exhibited the same qualities of humility and gentleness. He not only lived a simple, modest life but taught and encouraged his followers to be humble, simple and modest as he said, ***"Every religion has a distinctive quality and distinctive quality of Islam is modesty"*** He also said, ***"Modesty is part of faith, and faith is in paradise and indecency is from evil and evil is in Hell"***

3 **N2017/11/Q3/A**

The Prophet exercised a lot of self-restraint and patience when preaching Islam in Makka. Write about at least three events from this period of time that show these virtues. [10]

4 **J2017/11/Q4/A**

Write about events from the Prophet's (pbuh) life that show his qualities of generosity, honesty and simplicity in action. [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

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Honesty and truthfulness are the key attributes of a true believer. The Holy Prophet (PBUH) possessed these attributes to the level of excellence. Even in the most dire consequences prophet (PBUH) never gave up his honesty and truthfulness which made him the most trustworthy and honest man in the history of mankind. He practiced these qualities of his all through his life, which

was acknowledged by all even the Prophet (PBUH)'s blood thirsty enemies. The Makkans appreciated his honesty and truthfulness and on the basis of these qualities he was gifted and recognized with the titles ***`Al-Sadiq'*** meaning The Truthful and ***`Al-Amin'*** meaning the trustworthy. Hazrat Khadijah (RZ), who was looking for a man to hire for her business, came to know about his honesty, hired him. When she was told about his truthfulness and honest dealings she got so impressed that she sent a marriage proposal for him and married him. The Holy Prophet (PBUH) by his sayings encouraged the same what he practiced. He said ***"Truth leads to piety and piety leads to Jannah (Paradise)... "(Agreed)*** The event of Mount Safa is also evident of his truthfulness when upon his query all the Makkans unanimously accepted the fact that he was never found lying to them. Even after his public declaration of Islam when the whole of Makkah treated him like an enemy recognized his honest and truthfulness. Abu Sufyan (RZ)'s response to Heraclius and Abu Jahal's comments affirmed that Mohammad (PBUH) was an honest and reliable person. He strictly condemned lying and considered it a sign of disbelief. He said, ***"A believer can do any sin but he will never lie".*** Holy Quran also says that the curse of Allah is on the liars. He also warned those who lies and declared it one of the signs of hypocrisy, ***"The signs of hypocrisy are three; when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust."***

Possessing humility and being a perfectly modest person Muhammad (PBUH) has set numerous examples for Muslims to follow. These are also guidelines on how to achieve such great level of humility and modesty which is loved by our Almighty Lord. Despite being on the exalted status of Imam ul Ambiya, he extended his cooperation to women in household affairs. Prophet Mohammad (PBUH) never regarded this as an insult or indignity. This show how humble and modest he was. When Hazrat Ayesha (RZ) was asked what did Allah's Messenger (PBUH) used to do inside his house, she (RZ) said: ***"He used to keep himself busy helping members of his family and when it was time for prayer (Salah), he would get up for prayer" (Bukhari)*** Hazrat Ayesha (RZ) also reported that at home he would sweep the house, stitch his own clothes, fix his own sandals, help employees in their own work and eat meals with them. He did not think himself as better than the poor and would accept invitations from slaves & the poor. Other than this, he lived a very simple life. He had two pieces of clothes which were at times had patches. He never had two different type of food in one meal. He never kept slaves and servants. Once few companions asked him to spend luxurious life as he was the beloved messenger of Allah on which he replied, ***"Indeed luxuries are the luxuries of paradise"*** He also taught his followers to be humble, kind and courteous to all. He said ***"Allah has revealed to me that you should humble yourself to one another.***

One should neither hold himself above nor transgress against other". The example of maintaining oneself equal to all others was given by him first. Whenever he entered a room, his companions used to stand for him in order to welcome him, he disliked it so much that he often scolded his companions mentioning that he never wished to be treated like a ruler and forbade this act of theirs. He worked like a common men in building of mosque and digging of trench. Even at the time of conquest of Makkah when he truly became the master of two huge states of Makkah and Madinah, he exhibited the same qualities of humility and gentleness. He not only lived a simple, modest life but taught and encouraged his followers to be humble, simple and modest as he said, ***"Every religion has a distinctive quality and distinctive quality of Islam is modesty"*** He also said, ***"Modesty is part of faith, and faith is in paradise and indecency is from evil and evil is in Hell"***

5 J2016/11/Q3/A

The Prophet was described as humble and just· Giving examples from his life, write about events that describe these qualities· [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

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pieces of clothes which were at times had patches. He never had two different type of food in one meal. He never kept slaves and servants. Once few companions asked him to spend luxurious life as he was the beloved messenger of Allah on which he replied, ***"Indeed luxuries are the luxuries of paradise"*** He also taught his followers to be humble, kind and courteous to all. He said ***"Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against other".*** The example of maintaining oneself equal to all others was given by him first. Whenever he entered a room, his companions used to stand for him in order to welcome him, he disliked it so much that he often scolded his companions mentioning that he never wished to be treated like a ruler and forbade this act of theirs. He worked like a common men in building of mosque and digging of trench. Even at the time of conquest of Makkah when he truly became the master of two huge states of Makkah and Madinah, he exhibited the same qualities of humility and gentleness. He not only lived a simple, modest life but taught and encouraged his followers to be humble, simple and modest as he said, ***"Every religion has a distinctive quality and distinctive quality of Islam is modesty"*** He also said, ***"Modesty is part of faith, and faith is in paradise and indecency is from evil and evil is in Hell"***

He decided all cases on the basis of merit, irrespective of the colour, creed or race. He decided the issue of black stone with justice and provided everyone the opportunity to gain the honor of fixing blackstone. **He did justice between his wives and none of his wife was unsatisfied with him.** After the conquest of Makkah, Fatimah bint Al-Aswad of Banu Makhzum was apprehended on the charge of theft. The Prophet (saw) ordered to cut off the right hand of the culprit after her crime was proved. The notables among Quraish felt this was disgraceful. They wanted to save her from punishment but none of them had courage to go before the Prophet (saw) with this purpose in view. At last they approached the Prophet through Hazrat Usama bin Zaid (RA) but the Prophet (saw) said, ***"Do you speak to me about the limits set by Allah (swt)?" I swear to Him who holds my life, if Fatimah bint Muhammad had committed this theft, I would have cut off her hand"*** Many Jews of Madina brought their affairs and problems to him, knowing that he would always be fair. In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. When a Jewish man came to demand back the money the Prophet owed him, he grabbed the Prophet by the collar. 'Umar got angry at the Jew, but the Prophet smiled. He asked for the debt to be repaid and extra given due to the harsh treatment by 'Umar.

6 N2015/12/Q3/A

The Qur'an says the Prophet is of "great moral character" (68·4)· Identify events from his life that show a range of his moral characteristics· [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

Generosity is given freely without expecting anything in return. Some examples of the Prophet's generosity are: Muhammad (pbuh) would never refuse the beggar, would feed the poor and hungry, going hungry himself. Muhammad (pbuh) would give away his possessions and money. Muhammad (pbuh) never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, he took off his garment and handed it to the man. Once, 70,000 dirhams were brought to Muhammad (pbuh) and he laid them on the floor and gave them out until they were all finished. Muhammad (pbuh) was most generous in Ramadan. When Muhammad (pbuh) returned a debt he gave more than he owed. Even when Muhammad (pbuh) asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food. Muhammad (pbuh) was generous with his prayers, praying for those who hurt him rather than asking for their destruction, e.g. at Ta'if and Uhud.

Forgiveness is to not have anger, or to show kindness to someone who has wronged you. Examples of the Prophet's forgiveness are many, some of which are: Muhammad's willingness to forgive the people of Ta'if after they pelted him with stones. Jibril came with permission from God to crush the people of Ta'if, but the Prophet (pbuh) instead forgave them saying he was sent as a mercy. Muhammad (pbuh) forgave the woman who used to throw rubbish on him and went to visit her when she was unwell. After the Conquest of Makka the Prophet (pbuh) forgave most of his enemies, even those such as Abu Sufyan who had fought against him many times, and his wife Hinda, who had Hamza killed and chewed on his liver. The Prophet (pbuh) never took revenge for himself, preferring to forgive. He was willing to forgive Abdullah ibn Ubayy, until a verse

was revealed against him, and Ikrimah ibn Abu Jahl amongst others. Candidates may give other examples and any relevant ones should be credited.

Humility is having a low/modest view of yourself: the Prophet would not think of himself as above the Companions, like a king, and would take part in all the tasks the rest of the community would, like digging the Trench in battle despite his hunger, or taking part in the building of the mosque in Madina. He would take part in household chores, like cleaning and mending his garments, milking the goats, etc., and would not expect others to do it for him. He would sit on the floor and eat, saying, 'I am only a servant, I eat like a servant or a slave eats, and I sit as any servant sits.' When the Prophet entered Makka after the conquest, he did not enter with a big display of victory, rather he was riding at the back of the army remembering and thanking God. He was so hunched over that his beard was touching the back of his animal.

He did not treat those he knew or was related to differently to those who were strangers. Once, a noble woman of the Quraysh committed theft. Her relatives tried to intercede on her behalf. The Prophet called the people saying: "What destroyed your predecessors was just that when a person of rank among them committed a theft (or any crime), they left him alone, but when a weak one of their number committed a theft (or any crime), they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah, daughter of Muhammad, should steal, I would have her hand cut off." Many Jews of Madina brought their affairs and problems to him, knowing that he would always be fair. In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. When a Jewish man came to demand back the money the Prophet owed him, he grabbed the Prophet by the collar. 'Umar got angry at the Jew, but the Prophet smiled. He asked for the debt to be repaid and extra given due to the harsh treatment by 'Umar.

Honesty is being truthful in all circumstances even when it is not to your benefit: examples of the Prophet's honesty are, that even before prophethood he was known for being honest and trustworthy. Khadija married him due to his honesty in trade. The Quryash would keep their belongings with him, even after they rejected his message. When Abu Sufyan met the Byzantine Emperor, he spoke highly of the Prophet saying he never lies or betrays other. Also, after the Treaty of Hudaibiyyah, Abu Jandal was sent back to Makka.

7 **J2014/11/Q3/A**

The Prophet Muhammad is said to have been patient and trustworthy. Write about events in his life that illustrate these qualities. [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a beautiful pattern (of conduct)."*** The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

He was extremely patient throughout his life. Quraysh turned every stone to stop him from preaching but he continued it in all thick and thin. He suffered physical and mental tortures but nothing could shake his intentions. Once a delegation of many makkan leaders came to Abu Talib and demanded him to stop Muhammad from preaching but he said: ***"If they would place the sun in my right hand and the moon in my left hand on the condition that abandon this course, I would never abandon it until Allah had made me victorious or die there."*** They also gave him attractive offer of bribe but he put down all such offers. The attractions of the world could no divert him from his noble mission, He and his family faced painful socio-economic boycott for continuous three years but even then he did not surrender. He tried to preach in Taif but he was stoned by them. A person would definitely become hopeless after such a bad response but he was not. He designed new strategies and focused on outsiders who visited Makkah for Hajj and finally he got response from Yathrib. In Madinah he faced opposition from three different directions: Quraysh, Jews and hypocrites, but he faced them wisely and firmly and finally emerged as a Successful leader. He faced three times larger force in almost every battle with very less equipment but never retreated and defeated his enemies, The event of Hunain is good example of his firmness in battle fields when everyone was running to save life but he was moving ahead with no sign of fear on his face. He was patient when revelations stopped for periods of time; and he also showed patience when the Quraysh ridiculed him after the death of his son.

He had always been trusted by the Quraysh even before prophethood, being called al-amin; the Quraysh kept their belongings with him even after prophethood. He never betrayed anyone in the matter of their belongings. After open preaching, he was persecuted but Quraysh kept their belongings with him

as they could not find any honest and trustworthy person like him. Although Quraysh plotted to kill him; he was informed by Allah eventhough he wanted to return belongings of Quraysh back to them. In such diffult situation he preffered honesty and trustworthiness instead of worldly benefits. Unlike hypocrite, the sign of a true believer is that whatever he speaks he sticks to that and never dues against what he promises. The great models of keeping promises and honoring the formal covenants were shown by Mohammad (PBUH). He practiced this to the extent that people used to keep their belongings and valuables with him for safe keeping. He was so careful in it that when he secretly migrated to Madinah to prevent the murder plan of the Quraish, he left Hazrat Ali (RZ) behind so that the valuables could be returned to their owners. When it came to the covenants he was very particular in that. He mentioned the disliking and punishment of breaking the covenant in the following words ***"For everyone who breaks covenant, there will be a flag on the Day of Judgment, and it will be said; 'This is (proof of) betrayal by so and so." (Muslim).*** He himself honored the treaties and fulfilled his promises no matter how much problems or sufferings this fulfilment caused him. One of the greatest examples of honoring covenants by him was visualized when in order to obey the clause of the treaty of Hudaibya he returned AbuJandal, a Muslims escapee from Makkah, to Makkans. He said to him ***"O Abu Jandal! Be patient, we cannot break the treaty. Allah will soon find a way for you."*** He also warned those who break the promises and declared it one of the signs of hypocrisy, ***"The signs of hypocrisy are three; when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust."***

8 N2012/11/Q3/A

Describe three qualities of the Prophet Muhammad that make him a model for humankind. [10]

The Holy Prophet (PBUH) is a unique model for all humans to follow especially for Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind. Holy prophet was the most excellent of all humans, the best of them in nature, upbringing, the most brilliant of them in intelligence and patience. Allah purified his beloved beloved messenger both in spirit and body and kept him free from all faults and bestowed wisdom upon him. Allah has announced in Quran, ***"Certainly, you have the messenger of Allah a***

beautiful pattern (of conduct)." The Holy Quran also says, ***"Indeed in the Messenger of Allah you have a good example to follow"***

The Prophet (saw) was by nature a very generous and charitable man. He had no equal in noble qualities and no one exceeded him in them. He not only practiced these noble acts but also preached and urged his companions to follow his examples. Hazrat Abu Hurairah (RA) reported; The Prophet (saw) said, ***"Generosity is near to Allah, near to Paradise, near to the people and far from the Hell-fire. Miserliness is far from Allah, far from Paradise, far from the people, and near to the Hell-fire".*** His generosity was not limited to the Muslims only; he extended it to the Christians, Jews and polytheists too. After the battle of Hunain he freed the captives of Hawazin who numbered 6,000. The captives of Badr were also freed without the ransom. Hazrat Anus (RA) also said for the Prophet's (saw) generosity, ***"The Messenger of Allah (swt) did not store anything for the next day."*** Some examples of the Prophet's generosity are: Muhammad (pbuh) would never refuse the beggar, would feed the poor and hungry, going hungry himself. Muhammad (pbuh) would give away his possessions and money. Muhammad (pbuh) never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, he took off his garment and handed it to the man. Once, 70,000 dirhams were brought to Muhammad (pbuh) and he laid them on the floor and gave them out until they were all finished. Muhammad (pbuh) was most generous in Ramadan. When Muhammad (pbuh) returned a debt he gave more than he owed. Even when Muhammad (pbuh) asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food.

Honesty and truthfulness are the key attributes of a true believer. The Holy Prophet (PBUH) possessed these attributes to the level of excellence. Even in the most dire consequences prophet (PBUH) never gave up his honesty and truthfulness which made him the most trustworthy and honest man in the history of mankind. He practiced these qualities of his all through his life, which was acknowledged by all even the Prophet (PBUH)'s blood thirsty enemies. The Makkans appreciated his honesty and truthfulness and on the basis of these qualities he was gifted and recognized with the titles ***`Al-Sadiq'*** meaning The Truthful and ***`Al-Amin'*** meaning the trustworthy. Hazrat Khadijah (RZ), who was looking for a man to hire for her business, came to know about his honesty, hired him. When she was told about his truthfulness and honest dealings she got so impressed that she sent a marriage proposal for him and married him. The Holy Prophet (PBUH) by his sayings encouraged the same what he practiced. He said ***"Truth leads to piety and piety leads to Jannah (Paradise)... "(Agreed)*** The event of Mount Safa is also evident of his truthfulness when upon his query all the Makkans unanimously accepted the fact that he was never found lying to

them. Even after his public declaration of Islam when the whole of Makkah treated him like an enemy recognized his honest and truthfulness. Abu Sufyan (RZ)'s response to Heraclius and Abu Jahal's comments affirmed that Mohammad (PBUH) was an honest and reliable person. He strictly condemned lying and considered it a sign of disbelief. He said, ***"A believer can do any sin but he will never lie".*** Holy Quran also says that the curse of Allah is on the liars. He also warned those who lies and declared it one of the signs of hypocrisy, ***"The signs of hypocrisy are three; when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust."***

Possessing humility and being a perfectly modest person Muhammad (PBUH) has set numerous examples for Muslims to follow. These are also guidelines on how to achieve such great level of humility and modesty which is loved by our Almighty Lord. Despite being on the exalted status of Imam ul Ambiya, he extended his cooperation to women in household affairs. Prophet Mohammad (PBUH) never regarded this as an insult or indignity. This show how humble and modest he was. When Hazrat Ayesha (RZ) was asked what did Allah's Messenger (PBUH) used to do inside his house, she (RZ) said: ***"He used to keep himself busy helping members of his family and when it was time for prayer (Salah), he would get up for prayer" (Bukhari)*** Hazrat Ayesha (RZ) also reported that at home he would sweep the house, stitch his own clothes, fix his own sandals, help employees in their own work and eat meals with them. He did not think himself as better than the poor and would accept invitations from slaves & the poor. Other than this, he lived a very simple life. He had two pieces of clothes which were at times had patches. He never had two different type of food in one meal. He never kept slaves and servants. Once few companions asked him to spend luxurious life as he was the beloved messenger of Allah on which he replied, ***"Indeed luxuries are the luxuries of paradise"*** He also taught his followers to be humble, kind and courteous to all. He said ***"Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against other".*** The example of maintaining oneself equal to all others was given by him first. Whenever he entered a room, his companions used to stand for him in order to welcome him, he disliked it so much that he often scolded his companions mentioning that he never wished to be treated like a ruler and forbade this act of theirs. He worked like a common men in building of mosque and digging of trench. Even at the time of conquest of Makkah when he truly became the

master of two huge states of Makkah and Madinah, he exhibited the same qualities of humility and gentleness. He not only lived a simple, modest life but taught and encouraged his followers to be humble, simple and modest as he said, ***"Every religion has a distinctive quality and distinctive quality of Islam is modesty"*** He also said, ***"Modesty is part of faith, and faith is in paradise and indecency is from evil and evil is in Hell"***

POSITION OF WOMEN

1 J2010/12/Q5/A

Describe the teachings of Islam about the position of women as wives, mothers and daughters. [10]

Before the advent of Islam Women were a shame to their family and tribe. Those women who bore girls were disrespected and were looked on as a cancer. They were kept illiterate and treated as property. They could be bought and sold, wives could be exchanged and mothers could be inherited by sons. Islam gave women their identity, status and rights. The life of Holy Prophet is full with the examples that show his compassionate, respectful, just and kind behavior towards women.

The relation of Prophet (PBUH) with his wives had been outstandingly kind, supportive and just. Islam teaches us that wives are equal to their husbands. It says that in rights and responsibilities they are not inferior to their husbands. Verse # 187 of Surah Baqarah says in this connection: ***"They (your wives) are your garments and you are their garments". (2:87) Al Baqarah*** The Quran says, ***"Allah has created mates so that they may live in peace, love and mercy with each other."*** The Prophet (PBUH) showed this equality by his conduct and never considered his wives inferior to him. Mohammad (PBUH) interacted with them nicely so that they all could feel at ease to seek guidance from him. Due to this without any hesitation, his wives clarified anything regarding worldly and religious matters. Even he himself used to consult them on everything and took then advice for his decisions. Islam also teaches us that wives are partners with their husbands in family life. Wives are primarily made responsible for the home and husbands for bread. In this family life they both share different responsibilities and also help each other in their responsibilities. The Prophet (PBUH) himself was very supportive to his wives. He never regarded helping his wife as an insult or indignity for himself, His beloved wife Hazrat Aisha (RZ) herself mentioned about his conduct inside his house. She said that he either kept himself busy in helping members of his family or pray. Islam teaches us that husband is responsible to fulfill all basic needs of his wife. The Quran says, ***"Men are the protectors and maintainers of women because Allah has made one of them to excel the other"*** Prophet said in his last sermon, ***"Wives have rights over their husbands and husbands have rights over their wives"*** Islam also teaches us that wives have their financial independence. If they possess any ornament, cash, property etc, they have full liberty to use them as per their accord without the pressure of husband, Islam also encourages Muslims to be kind and courteous to them. The

Prophet Mohammad (PBUH) made this evident by his conduct. He had many marriages and none of his wives is reported to have made any complaints against him. This was due to his kindness with them. He encouraged his followers to do the same, once he said ***"The most perfect believer is the best in conduct and the best of you are those who are best to their wives."*** Islam also teaches to treat them justly. Despite having many wives Prophet (PBUH) never dealt any of them with injustice. He demonstrated a perfect husband's conduct by giving all of them equal time and attention. They are also given the rights of divorce and re-marry. There are different legal opinions and ways are settled for them to seek divorce if they are unhappy with the marriage.

In the society where mothers were inherited to their sons after the death of their husbands. Islam gave them reverence, responsibilities and distinction in their position. The Holy Quran says, ***"And marry not women whom your fathers married"*** They are made responsible for bringing up the kids. By this they are not only bounded to take care of the bread and other necessities of the kids but also they are trusted to inculcate ethical, religious and cultural conduct in them. So Islam made them the first teachers of faith and proper conduct. Islamic teachings also clearly state that they deserve high honor and respect from their children in return of their services and sacrifice to them. They deserve respect because they bore pains for their kid. The Quran says, ***"We have enjoined on man kindness to his parents, in pain did his mother bear him, and in pain did she gave him birth"*** There are many Ahadith of holy Prophet (PBUH) which praise mothers and mention their high status. The best known is ***"Paradise lies at the feet of mothers".*** Prophet (PBUH) himself honored his foster mother Halima Sadia the most and talked about her in highly humble and kind way. Once a companion asked prophet for the permission of Jihad but that person had old and sick mother due to which prophet did not aloow him for jihad and asked him to serve his mother. Other than honoring them Quran and Ahadith also instruct believers to give them best care as they deserve it the most. Once a person asked Mohammad (PBUH) who deserved the best care? The Prophet replied three times ***"Your mother",*** then ***"your father"*** Once Holy prophet said, ***"If my mother was alive and she would call me in my prayers. I would break my prayers to listen her."***

Before the arrival of Islam people used to consider daughters a burden, an extra mouth to be fed and shame to have. The Holy Quran said regarding this matter, ***"And do not kill your children for the fear of poverty. It is We shall provide for them as well as for you. Surely killing of them is a great sin"*** Many of those buried their daughters when they couldn't stand the insult which was their own created. This practice was forbidden in Qur'an which shows that with the coming of Islam there was a radical change in their position and

the way they were treated. The Qur'an in this regard states in Surah Hashr that Allah created living creatures in pairs, both Male and female. The Holy Prophet (PBUH) also strictly ordered not to bury the daughters after their birth. He called them the blessings of Allah. He told believers that they were not a burden but were their key to success and to enter paradise. Islam also teaches that daughters should be cared as carefully as sons. The Prophet (PBUH) made parents responsible to take care for their physiological, spiritual and emotional needs. He also explained virtues of this: He said ***"Whosoever looks after two daughters till they marry, he and I will enter Paradise together like these (two) fingers" (Muslim)*** In his own relation with his daughters he displayed notable conduct. He loved and cared for his daughters. History is evident to the fact of his love and affection towards Hazrat Fatima (RZ), his youngest daughter. Whenever he had to leave his home town it was she he visited the last and upon his arrival he visited her firstly. Prophet said regarding Fatima, ***"Fatima is a part of my body. He who hurts Fatima hurts me."*** Islam instructs to allow them freedom in choice. In this regard Islam instructs clearly about their rights to decide especially on whom to marry. They are also given right to inherit from their parents. After the parents as per laws of inheritance in Islam, they are also given a share from their properties they left behind. The Holy Quran says, ***"Allah commands you as regards your children inheritance; to male equal to the proportion of two females"***

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

OUTSTANDING QUALITIES

1 N2019/11/Q3/B

How easy is it for Muslims in the present day to follow the Prophet's generosity? Give reasons for your answer. [4]

It is easy to follow prophet's generosity, because the Prophet (pbuh) is a role model for us and so it is easy to follow his example. He was also a human being and actions performed by him can also be performed by us. We can follow his examples of generosity by giving food to poor if any maid/servant ask us for food. We should not be a miser person, instead we should spend more and more in charity. We can look out for the needs of people who live around us, whether it be helping them with their shopping, giving them food from what they have cooked for themselves, giving gifts, especially on days of celebration, or spending time with them, if they live alone.

2 N2018/12/Q3/B

Giving examples, write how Muslims can be generous with their neighbours. [4]

Islam lays a lot of emphasis on the rights of neighbours. The Holy Prophet (P.B.U.H) said, ***"Angel Jibrael advised me about the rights of neighbours so frequently until I thought that they will be given the share in the inheritance."*** A Muslim must be peaceful with his neighbours and he must avoid all such activities which cause inconvenience for his neighbours like listening to something loudly, throwing garbage in the street etc. The Holy Prophet (P.B.U.H) said, ***"He will never enter Paradise whose neighbours are not sufe from his mischief."*** A Muslim should have interactions with his neighbours and he should help them in the time of need. The Holy Prophet (P.B.U.H) said, ***"He is not a true believer who fills his belly and his neighbour is hungry."*** To maintain good relationships with neighbours, the Holy Prophet (P.B.U.H) said, ***"Whenever the gravy is cooked in someone's house so he should add some water in it and should send some of it to his neighbours".*** The Holy Prophet (P.B.U.H) neighbours were very bad in Makkah. They used to disturb him but the Holy Prophet never took revenge. Neighbour is not only that person who lives next to us but everyone who is with us in some gathering or travelling is also our

neighbour. We should visit him and provide him gifts in days of celebration. We should visit frequently if they live alone.

3 N2017/11/Q3/B

Giving examples, say how in your opinion Muslims can show self-restraint and patience in their everyday lives. [4]

Generally people are required to have patience because daily life is so busy and everyone wants everything done quickly, but people have to be patient and do things in their own time as many things cannot be done instantly; that they need to be patient when they want new clothes etc., because they or their parents may not be able to provide them straight away. This also shows self-restraint; if there is a lot of traffic on the road they should be patient and not get angry. They should have patience if tragedy befalls them, e.g. the death of a family member or a serious illness. Selfrestraint is required when reading about Islam online/in media, how it is portrayed.

4 J2017/11/Q4/B

Can Muslims adopt a life of simplicity like the Prophet (pbuh) in current times? Give reasons for your answer. [4]

Muslims can follow prophet's simplicity, because the Prophet (pbuh) is a role model for us and so it is easy to follow his example. He was also a human being and actions performed by him can also be performed by us. We can adopt prophet's simplicity by practicing following things. Firstly, we should not be arrogant as wealth, status and all blessings are given by Allah. Secondly, we should be humble towards poor and thos who are not equal to us in worldly staus. Thirdly, we should do small chores like drinking water ourselves instead of asking servants to do it for us. Lastly, For this we should respect even our employees and should not treat them differently from our own family. We should assist them in tasks and should also have meals with them. We should give them some food from what we eat and same amount of mouthful food that we have. We should consider ourselves equal to all. We should also participate in tasks that are for the welfare of individuals or community. If we are the boss, so we should treat our collegues fairly. We should respect each other and treat each other equally.

5 J2016/11/Q3/B

How can Muslims today apply the Prophet's example of humility when dealing with either friends or strangers? [4]

We can adopt prophet's humility by practicing following things. Firstly, we should not be arrogant as wealth, status and all blessings are given by Allah. Secondly, we should be humble towards poor and thos who are not equal to us in worldly staus. Thirdly, we should do small chores like drinking water ourselves instead of asking servants to do it for us. Lastly, For this we should respect even our employees and should not treat them differently from our own family. We should assist them in tasks and should also have meals with them. We should give them some food from what we eat and same amount of mouthful food that we have. We should consider ourselves equal to all. We should also participate in tasks that are for the welfare of individuals or community. If we are the boss, so we should treat our collegues fairly. We should respect each other and treat each other equally.

6 N2015/12/Q3/B

Which of the Prophet's characteristics you have written about in part (a) is the most important in your opinion and why? [4]

He needed to be patient because he was going to endure years of hardships after beginning his preaching. It happened to previous prophets toothat when they began preaching, they were persecuted. In exchange of harshness, they had to practice patience because turning people toward's Allah's message required a good load of strength and patience. It was important for prophet to be patient because harsh attitude would have aggravated the people rather than making them feel attracted towards beautiful religion. Agression or giving up would not have suited the Prophet as anger is one of the deadly sins. We believe he was sinless and perfect in moral values. Prophet is one of the role model for muslims; his life inspires muslims of all times as we look upto him and his practices in difficult times. If he had given up, or had shown aggression, that would not have been inspirational for his Ummah.

7 J2014/11/Q3/B

Choose one of these qualities and explain why it was important for the Prophet to possess it. [4]

He needed to be patient because he was going to endure years of hardships after beginning his preaching. It happened to previous prophets toothat when they began preaching, they were persecuted. In exchange of harshness, they had to practice patience because turning people toward's Allah's message required a good load of strength and patience. It was important for prophet to be patient because harsh attitude would have aggravated the people rather than making them feel attracted towards beautiful religion. Agression or giving up would not have suited the Prophet as anger is one of the deadly sins. We believe he was sinless and perfect in moral values. Prophet is one of the role model for muslims; his life inspires muslims of all times as we look upto him and his practices in difficult times. If he had given up, or had shown aggression, that would not have been inspirational for his Ummah.

8 N2012/11/Q3/B

How can Muslims put one of these qualities into practice? [4]

Learning the lessons from the honesty of Prophet (PBUH) Muslim today should be honest in affairs, dealings and every walk of their lives believing the fact that the success, of business and everything conies with honesty. The fairness in business dealings by Prophet (PBUH) leaves a lesson for Muslim merchants that not to swear of God for selling their commodities or telling lies instead they should sell things with true honesty after which they really don't need to swear.

The modesty and humility of the Holy Prophet (PBUH) also builds a big model for Muslims. Learning from this Muslims today should cooperate and assist their women in household works. Moreover, Muslims shouldn't try to dominate women rather they should keep supportive, equal and affectionate behaviour with them like Prophet (PBUH) did so. Since pride is hated by Allah the most and was never practiced by Prophet (PBUH) himself therefore, Muslims should strictly avoid possessing this attribute. They should consider themselves like a servant of Allah and live a simple and modest life. Like Prophet (PBUH) they should not wish to be praised all the time and shouldn't expect or demand distinctive

treatment from others. For instance if one is the head of some organization he shouldn't get rowdy and arrogant to those working under him or if one becomes school's head boy/girl, he/she shouldn't become self-important just because he/she possesses some power rather he/she should become kinder to everyone and mingle with them like before considering him/herself equal to others.

POSITION OF WOMEN

1 **J2010/12/Q5/B**

What do these teachings tell us about the relationship between men and women? [4]

These teachings tell us about various aspects of relationship between men and women. From Islamic teachings we learn that men and women should respect each other even if they are not related. In different grounds for educational, business and other social purposes they face each other. Here theyshould not only see each other with respect but also be the protectors of each other's modesty, life and honor. An example of this can be taken from Prophet (PBUH)'s life when a Muslim man on noticing disrespectful and disgraceful treatment to a Muslim lady by Jewish gold smith reacted immediately to guard her modesty and honor. We learn from these teachings that men and women are equal in the eyes of Allah but with different roles in society. Though they both keep different responsibilities in social and family lives but at times women also be doctors, lawyers and teachers like men. Therefore, in these roles men and women both, should be assisting to each other and shouldn't be harmful to the other gender or consider it inferior. We also learn from these teachings that they both are equal participants in the development of social and family lives. Any society cannot be developed without men and women and its establishment, peace and success depend on the nature of ties they create.

LEVELS IN 10 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	8 - 10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	5 - 7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	3 - 4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1 - 2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0 - 0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

HAZRAT ABU BAKR

1 **J2018/11/Q5/A**

Write an account of the life of the Prophet's Companion Abu Bakr, during the Prophet's lifetime. [10]

He was born in less influential clan Banu Taym. His pre-Islamic name was Abdul Ka'bah which was later changed into Abdullah by Prophet Mohammad (PBUH). He was two years younger than Prophet (saw) and was his close friend. He was away from all evil things even before Islam. He was also a rich merchant. All these things made him very influential in Makkah. He was called Abu Bakr by Arabs which means the father of foal of camels; this is because he was fond of young camels. He was the Prophet (PBUH)'s friend since childhood. He led a pious life before conversion and remained away from corrupt society.

He was the first Muslim adult male to accept Islam. On his return from a business trip to Yemen, he was told about his friend's claim. He went to Prophet (PBUH) and inquired about the news he heard. On hearing the account from Prophet (PBUH) about cave hira, visit of angel and Prophet (PBUH)'s apostleship he accepted Islam without any signs of hesitation on the hands of Prophet Mohammad (PBUH). The Holy Prophet (saw) said: ***"Whenever I invited someone towards Islam he showed reluctance but Abu Bakr believed in me without Argument."*** He brought others to accept Islam. His-acceptance gave a pace to Islamic mission. He preached Islam in his social circle and influenced them in a manner that they also converted. Few include Hazrat Uthman (RZ), Hazrat Zubair (RZ), Hazrat Talha (RZ), Hazrat Abu Ubaidah (RZ), Hazrat Saad bin Abi Waqas (RZ), Hazrat Abdul Rahman bin Awf (RZ), Hazrat Khalid bin Saeed (RZ) etc. He remained loyal to Prophet (PBUH) at all times. Once when Utba bin abi Muit on motivation of pagans tried to strangle Prophet (PBUH), he intervened to rescue Prophet (PBUH). On this, pagans bat him hard in a way that he lost his consciousness and received fatal injuries. He bought slaves who were Muslims and freed them. When an ordinary free man accepted Islam, despite opposition, he would enjoy the protection of his tribe. For slaves however, there was no such protection and they commonly experienced persecution. He felt compassion for slaves, so he purchased eight slaves (four men and four women) and then freed them, paying 40,000 dinars for their freedom. The men were Hazrat Bilal (RZ), Hazrat Ammar (RZ), Hazrat Abu Fakih, and Hazrat Abu Fuhayra. The women were Hazrat Zunnira (RZ), Hazrat Nadiah who was freed with her

daughter Hazrat Umm e Ubais (RZ), Hazrat Lubaynah and Hazrat Harithabinte Al-Muammil. He expressed belief in Prophet (PBUH)'s night journey (Al-Mairaj). On hearing about the night journey he asked questions from Prophet related to the mosque of Jerusalem. He felt convinced whereupon he was the first one to believe in Prophet (PBUH)'s journey of AI- Isra Wal Mairaj. On that Prophet (PBUH) awarded him the title `Al-Siddiq' means the supporter of, the truth. He accompanied the Prophet (PBUH) on the Hijra i.e. the journey of migration to Yathrib. At the time of first migration, lbne Dughna persuaded him not to migrate toAbyssinia and offered him immunity. But before migration to Madinah, Ibn-e-Dughna abandoned his support for him. So when he (RZ) was about to migrate to Madinah, he was ordered by beloved Prophet (PBUH) to accompany Prophet (PBUH) in the journey to Madinah. His daughter Hazrat Asma (RZ) provided food and his son Hazrat Abdullah bin Abu Bakr (RZ) kept them aware of enemy's movements during their stay in cave Thaur. His slave Hazrat Amir (RZ) brought milk for them. Once in cave Thaur he protected Prophet (PBUH) from the snake stinging. When Quraish came very close to the cave in search of them, Prophet (PBUH) consoled him. The event is highlighted in Quran. **"... *The two were in the cave, and he (one) said to his companion, 'Have no fear, Allah is with us."(9:40) Al -Tauba***. He was paired with Hazrat Kharijah (RZ).

He bought the plot for Masjid e Nabvi and paid the money to orphans guardians. He fought all the battles during the time of Holy Prophet (PBUH). In battle of Badr he didn't fight but body guarded Prophet (PBUH)'s camp. In Uhad he showed willingness to fight again his own son Abdur Rehman Bin Abu Bakr in a duel and he is reported to be the first one to return to the hill of Uhad after the rumor broke out.In the battle of Uhad, he negated the rumour of the Prophet (saw)'s death and acted as a shield to save him. He also participated in digging and fighting of battle of trench. He gave his daughter Hazrat Aisha (RZ) to be the Prophet (PBUH)'s wife. The passing away of Hazrat Khadija (RZ) and Abu Talib created a great vacuum in Prophet (PBUH)'s life. Prophet (PBUH) married Hazrat Sawdah (RZ) an elderly lady. On suggestion of Hazrat Khawla bin Hakim (RZ), Prophet (PBUH) agreed to marry a young lady and left on Khawla to negotiate the matter with Hazrat Abu Bakr (RZ). He (RZ) felt honored and after the repudiation of the engagement by Al-Mutim with Aisha (RZ), he engaged his daughter to Holy Prophet (PBUH) in Makkah and later the marriage was consummated in Madinah. He demonstrated extraordinary firmness in his faith on Prophet (PBUH) at the time of Treaty of Hudaibya. He was made on of the witnesses over the pact. He also silenced Hazrat Umar (RZ) who objected

the treaty. He was also present in invasion of Banu Quraiza, Khyber, conquest of Makkah and Siege of Hunain and Taif. During the battle of Hunain he remained firm and didn't retreat. He made huge financial contributions to the expedition of Tabuk. He placed all his wealth in donation. On that Hazrat Umar (RZ) said ***"None can surpass Abu Bakr in serving the cause of Islam."*** On Prophet (PBUH)'s inquiry he mentioned that he had left himself with nothing but Allah and His Messenger as a fortune for his family. He was appointed the first Amir-e-Hajj. In 9 A.H when Hajj became obligatory, Prophet (PBUH) sent a delegation under his belt to lead the Muslims towards Makkah for pilgrimage. He led the prayer when the Prophet (PBUH) was in his final illness. In last days of Prophet (PBUH), when Prophet (PBUH) could not lead the congregational prayers, he (PBUH) appointed Hazrat Abu Bakr (RZ) as the leader of congregation (Imam) in Mosque Al-Nabwi. He calmed the faithful on the death of Prophet Mohammad (PBUH).Abu Bakar (RA) on this occasion recited these versus: ***"Muhammad is no more than a messenger: many messengers that were before him passed away, if he died or were slain will you turn back on your heels?" (3: 144)***. He suggested that the Holy Prophet (saw) will be buried in the same place where he had passed away i.e. the chamber of Hazrat Ayesha (RA).

2 **J2018/11/Q4/A**

Write an account of the main events in the life of Abu Bakr during the life of the Prophet. [10]

- Same as Question 1

3 **N2014/11/Q5/A**

Write about the role played by Abu Bakr during the period between the first revelation and the death of the Prophet. [10]

- Same as Question 1

4 **N2010/12/Q4/A**

Write about the major contributions made to Islam by Abu Bakr during the Prophet's lifetime. [10]

- Same as Question 1

HAZRAT UMAR

1 **J2015/11/Q5/A**

Write about the role of 'Umar in the lifetime of the Prophet. [10]

Hazrat Umar (RZ) was born 40 years before Hijrah. He was a well-educated person and among the few learned people in Makkah. He remained a bitter enemy of Islam and Prophet (PBUH). In Makkah he had a reputation of a fierce and strong fighter. Before conversion he had gained popularity as a gallant soldier and sportsman. Prophet (PBUH) had prayed to God for the conversion of either Umar bin Khattab or Amr bin Hisham and the prayer was soon granted in form of Hazrat Umar bin Khattab's conversion.

One day when he was on his way to kill Holy Prophet (PBUH) his friend Nuaim bin Abdullah told him about his sister and brother in law's conversions. He furiously reached their place to see them. He had noticed they were reading something. His sister asked Hazrat Umar (RZ) to be purified and then allowed him to hold the leaf on which Surah Taha verses 1-9 were written. He was so touched with the verses that he went to Dar-e-Arqam to see Prophet (PBUH) where he embraced Islam on the hands of Prophet Mohammad (PBUH). He converted in sixth year of Prophet hood and was 50th convert. His conversion gave courage to the Muslims. It boosted the morale of Muslims so much that they started praying openly at Ka'bah. Hazrat Umar (RZ) took the bold step of entering Ka'bah with a small band of Muslims. The Prophet (PBUH) was so pleased by this that he gave him the title of Al-Farooq which means the one who distinguishes between the truth and falsehood. Ibne Masud said ***"Umar's embracing Islam was our victory, his migration to Medina was our success and his reign a blessing from Allah. We didn't offer prayers in Al-Haram Mosque until Umar accepted Islam, when he accepted Islam Quraish were compelled to let us pray in the Mosque."*** He wanted to fight against Quraiysh but Jihad was not allowed. He asked Prophet (saw) to order his wives not to come in front of others as it is more suitable for their honor and respect. On this Allah revealed:***"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloarks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Most-Forgiving, Most Merciful." [33:***

59] When the Prophet (saw) was going to offer funeral prayer for Abdullah b. Ubay, H. Umer tried to stop him but he refused. On this Allah revealed: ***"And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, -disobedient to Allah and His Messenger)." [9: 84].*** He made the Hijrah to Madinah with other Muslims openly. After Hazrat Uthman (RZ) and Hazrat Ammar (RZ) he with the permission of Prophet (PBUH) migrated to Madinah openly rather secretly. When he was migrating he go on his sword and slung over his bow and grasped in his hands its arrows and went to Ka'bah when it's Chief were sitting. He circumambulated Ka'bah Seven times he prayed 2 units at Mukam e Ibrahim. Thereafter went to each chief one by one in their circle and said ***"May the face be foul of such as desire that his mother be bereaved of him and his child be left an orphan and his wife a widow, and if there be such a one, let him meet me behind this valley, but no one followed him"***

In Madinah he was paired with Mohammad bin Maslamah (RZ). In Madinah he was always close to Prophet (PBUH) in battles. He proved to be the right hand of Prophet (PBUH) in battle of Badr. At Uhud he was one of those who shielded Prophet (PBUH) from further attacks. He dug an eight yard trench and led a group of eight at the time of Trench. His ties with Prophet (PBUH) were strengthened when Prophet (PBUH) married his daughter Hazrat Hafsa (RZ). Initially his two friends, Hazrat Abu Bakr (RZ) and Hazrat Uthman (RZ) declined to marry Hazrat Hafsa (RZ) after she completed her Iddah period. When he went to complain Prophet (PBUH) about the turning down of the proposals, Prophet (PBUH) proposed for Hama Hafsa (RZ) where the rejoiced father accepted the proposal. A number of few revelations are related to him when he questioned about them from the Prophet Mohammad (PBUH). These were about the Hijab of women, prohibition of funeral prayer of hypocrites, Muqam-e-Ibrahim etc. Once the Prophet (PBUH) said: ***"Among the nation of Bani Israel who lived before you there were men sent who used to be inspired through guidance though they were not Prophets, and if there is any of such persons amongst my followers, it is Umar."*** He objected to the terms of treaty of Hudaibya. The terms and clauses of treaty disadvantaged Muslims he expressed his view and showed disagreement. When he approached and shared his thoughts with Hazrat Abu Bakr (RZ), he was silenced by Abu

Bakr (RZ) who supported this treaty. He then became one of the witnesses over the pact. He was present in invasion of Banu Quraiza, Khyber, Conquest of Makkah and Siege of Hunain and Taif. When Abu Sufyan visited Prophet (PBUH)'s camp to surrender and to convert to Islam, he rushed into the camp shouting, ***"Let me take off his head!"***. In Tabuk he donated half of his wealth. He also participated in farewell pilgrimage of Mohammad (PBUH). He took part in expeditions to the north, Syria that were organized towards the end of the Prophet (PBUH)'s life. After the Prophet (PBUH)'s death he wasn't ready, to believe the death of Holy Prophet (PBUH). Hazrat Umar (RZ) got overwhelmed with emotions and took out his sword and threatened people about believing that the Prophet (PBUH) is dead. The Prophet (saw) said ***"If there would be any Prophet after me Umar would be that prophet but I am the last messenger of Allah."***

HAZRAT USMAN AND ALI

1 N2019/12/Q5/A

Write about the lives of 'Uthman ibn Affan and 'Ali ibn Abi Talib during the lifetime of the Prophet (pbuh). [10]

Before accepting Islam he abstained from corrupt practices like drinking and gambling etc. He was one of the first converts. On his return from Syria, he saw Prophet (PBUH) in a dream. Reaching Makkah, he discussed it with his close friend Hazrat Abu Bakr (RZ) who immediately invited him to Islam. Thus, he decided to convert to Islam whereupon Hazrat Abu Bakr (RZ) took him to Prophet (PBUH) to whom he declared his faith. He experienced persecution for his faith. His uncle captured him and said he wouldn't free him until he left the new faith he had accepted. The Prophet (PBUH) once said; ***"There is a companion of every Prophet in Heaven and my companion there will be Uthman bin Affan."*** Because of his conversion, his wives deserted him and he subsequently divorced them. Mohammad (PBUH) then asked him to marry Hazrat Ruqayya (RZ). With her he migrated to Abyssinia. They were among the first group who migrated. He remained there for six years and established business later returned to Makkah. The Prophet (saw) said: ***"It is the first couple to migrate in the way of Allah after Ibrahim and his wife."*** He also migrated to Madinah with his wife. He stayed with Hazrat Abu Talha ibne Thabit (RZ). After a short while, he purchased a house of his own and moved there. As he was a rich man and brought all his wealth to Madinah, he didn't need any financial support from his Ansari brothers. In Madina he bought the only well of drinking water from a Jew from for 20000 dirhams. He accompanied Prophet (PBUH) in various battles against Quraish except at Badr. He didn't take part in Badr because of his wife's illness. When Hazrat Ruquyya (RZ) died, he married her sister Hazrat Umm-e-Kulthum (RZ). This earned him the title of Zul Noorain means The Possessor of the two lights. He acted as the Prophet (PBUH)'s ambassador to Quraish. He was sent to Makkah to hold negotiation with Quraish but due to delay in his return a rumor of his murder was spread. Hearing the news Prophet (PBUH) took pledge in order to release him if he was alive or to avenge his blood if he was dead. On this Prophet (saw) took pledge on his death, Bait – e – Rizwan. The Prophet (saw) did pledge on his behalf. He was also a frequent scribe of revelation. He was the first person who wrote Quran with his hand. He provided money for the extension of Masjid e Nabwi after treaty of hudaibiyah. He

freed many slaves who mistreated and tortured by their masters. He took part in conquest of Khyber, Umra in 7 A.H and Conquest of Makkah. At the time of conquest of Makkah, his foster brother Abdullah bin Saad was not granted amnesty by Prophet (PBUH). Later, on his appeal Hazrat Abdullah bin Saad (RZ) was forgiven by Prophet (PBUH). Following the conquest of Makkah his entire family converted and he rejoined his family. He also took part in Battle of Hunain followed by the siege of Taif. The conquests of Makkah and Taif had great importance for him, as he had considerable properties in both cities. He contributed his wealth to pay for expeditions particularly Tabuk. Allah's Messenger said: ***"From this day on nothing will harm Uthman regardless of what he does"*** During this, his wife Hazrat Umm-e-Kulthum died in Madinah. On her death on 9AH the Prophet said: ***"If I had any other daughter I would have given her in the marriage of Uthman."***

He was close to Holy Prophet (PBUH) since childhood. He was the son of Prophet (PBUH)'s uncle Abu Talib. After marriage to Hazrat Khadija the Prophet (PBUH) brought Hazrat Ali (RZ) at his house to relieve his uncle. He found out Prophet (PBUH)'s and his wife's secret prayers. On inquiry he was told by Prophet (PBUH) about 'Tawhid' and verses of Quran were recited to him by Prophet (PBUH). The verses greatly touched his heart and the inspiration made him to embrace Islam. He became the first Muslim child. In a feast where Prophet Mohammad (PBUH) invited Banu Hashim towards the monotheistic faith, it was Hazrat (RZ) who stood up thrice to admit his support courageously for Prophet (PBUH). He said: ***"I am the youngest of you, my feel may not be strong but O Muhammad! I shall be your helper, whoever opposes you I shall fight him as mortal enemy."*** He suffered difficulties in Makkah including the Boycott of Banu Hashim but remained firm and steadfast. He took the Prophet (PBUH)'s place on his bed at the time of migration, the Hijra, Prophet (PBUH) appointed him to sleep in his place in order to return all the items Prophet (PBUH) had been holding in trust to their owners. He migrated to Madinah after Prophet (PBUH) and met Mohammad (PBUH) and others at Quba. There they built a mosque named Masjid-e-Quba. When emigrants and helpers were paired by Prophet Mohammad (PBUH), he took Hazrat Ali (RZ) as his brother. The Prophet said: ***"You are my brother in this world and the next."*** After two years of migration to Madinah, he married the Prophet (PBUH)'s youngest daughter Hazrat Fatima (RZ). In following two years i.e. 3 A.H and 4 A.H, Hazrat Hasan (RZ) and Hazrat Hussain (RZ) were born respectively. He was one of the foremost warriors of Muslim community. During battle of Badr; he Killed Waleed bin Utba in Badr. At Uhad; he held Muslims banner and defended Holy Prophet (PBUH) during the chaos especially when Hazrat Khalid (RZ)'s cavalry

attacked Prophet (PBUH)'s camp from the rear. At Trench he defended the mount of Sila and killed Amr bin Abd in a single contest. He was among the leaders in siege against Quraiza. He was a scribe. He wrote the treaty of Hudaibya and was one of the witness of it. He was among very few people of Makkah who could read and write. He also memorized many traditions and used to pen them down. Once the Prophet (PBUH) said, ***"I am the city of knowledge and Ali is its gate".*** He showed his distinctive efforts at Khyber. The Prophet Mohammad (PBUH) supplicated for his eyes, gave him the banner and instructions to fight. Hee killed the Jewish leader Marhab in a single contest. Later, he captured Al-Qamus. During the fighting he pulled out the gate of Qamus and used that as a shield. It is reported that the gate was so heavy that it could not be moved by 40-50 people. Due to his bravery the Prophet (PBUH) entitled him as ***'Asad Ullah'*** i.e. the Lion of Allah. He was also present in the army of Muslims during conquest of Makkah. At conquest of Hunain he defended Prophet Mohammad (PBUH). He also participated in Siege of Taif and was sent as a commander of Muslim forces in expeditions to Fadak and Yemen. He was left behind to take care of Prophet (PBUH)'s family during the expedition to Tabuk. He went to complain Prophet (PBUH) that he was not going with the fighting men, the Prophet (PBUH) said: ***"Are you not content to be with respect to me as Haroon was to Moosa, except that after me there shall be no other prophet?"*** He accompanied Prophet in farewell pilgrimage. When the Prophet Mohammad (PBUH) was returning to Madinah, an event took place in Ghadir Khumm, which illustrates Prophet (PBUH)'s high regard for Hazrat Ali (RZ). Prophet (PBUH) took his hand and declared ***"Of whomsoever I am lord; this Ali is also his lord. O Allah; Be the supporter of whoever supports Ali and the enemy of whoever opposes him."*** He embalmed the Prophet (PBUH)'s body after Prophet (PBUH)'s death and lowered down the Prophet (PBUH)'s body in grave inside Hazrat Aisha (RZ)'s apartment.

2 N2016/12/Q5/A

Give an account of the lives of 'Uthman and 'Ali during the lifetime of the Prophet. [10]

- Same as Question 1

HAZRAT UMAR AND USMAN

1 **J2013/12/Q5/A**

Write about the lives of 'Umar and 'Uthman during the lifetime of the Prophet. [10]

'Umar ibn al-Khattab: he accepted Islam at the age of 26/27. Before his conversion, he had gone to kill the Prophet; when told his own sister and brother in law had converted he went to her house. He found them reciting verses from sura Taha; 'Umar was angry with them then asked to see the writing which they were reading, but his sister said only those who have been purified can read it, and so 'Umar made wudu' before being given the Qur'an. After his conversion, 'Umar refused to keep Islam a secret, after which Muslims could pray openly. He didn't emigrate in secret, he fought in all the battles, giving half his wealth for the campaign of Tabuk, and is one of the ten promised paradise. He was one of the witnesses for the Treaty of Hudaybiyya, although he was initially not satisfied with the terms. On the Prophet's death, in his grief, he said he would kill anyone who said that the Prophet had died.

Before accepting Islam he abstained from corrupt practices like drinking and gambling etc. He was one of the first converts. On his return from Syria, he saw Prophet (PBUH) in a dream. Reaching Makkah, he discussed it with his close friend Hazrat Abu Bakr (RZ) who immediately invited him to Islam. Thus, he decided to convert to Islam whereupon Hazrat Abu Bakr (RZ) took him to Prophet (PBUH) to whom he declared his faith. He experienced persecution for his faith. His uncle captured him and said he wouldn't free him until he left the new faith he had accepted. The Prophet (PBUH) once said; ***"There is a companion of every Prophet in Heaven and my companion there will be Uthman bin Affan."*** Because of his conversion, his wives deserted him and he subsequently divorced them. Mohammad (PBUH) then asked him to marry Hazrat Ruqayya (RZ). With her he migrated to Abyssinia. They were among the first group who migrated. He remained there for six years and established business later returned to Makkah. The Prophet (saw) said: ***"It is the first couple to migrate in the way of Allah after Ibrahim and his wife."*** He also migrated to Madinah with his wife. He stayed with Hazrat Abu Talha ibne Thabit (RZ). After a short while, he purchased a house of his own and moved there. As he was a rich man and brought all his wealth to Madinah, he didn't need any

financial support from his Ansari brothers. In Madina he bought the only well of drinking water from a Jew from for 20000 dirhams. He accompanied Prophet (PBUH) in various battles against Quraish except at Badr. He didn't take part in Badr because of his wife's illness. When Hazrat Ruquyya (RZ) died, he married her sister Hazrat Umm-e-Kulthum (RZ). This earned him the title of Zul Noorain means The Possessor of the two lights. He acted as the Prophet (PBUH)'s ambassador to Quraish. He was sent to Makkah to hold negotiation with Quraish but due to delay in his return a rumor of his murder was spread. Hearing the news Prophet (PBUH) took pledge in order to release him if he was alive or to avenge his blood if he was dead. On this Prophet (saw) took pledge on his death, Bait – e – Rizwan. The Prophet (saw) did pledge on his behalf. He was also a frequent scribe of revelation. He was the first person who wrote Quran with his hand. He provided money for the extension of Masjid e Nabwi after treaty of hudaibiyah. He freed many slaves who mistreated and tortured by their masters. He took part in conquest of Khyber, Umra in 7 A.H and Conquest of Makkah. At the time of conquest of Makkah, his foster brother Abdullah bin Saad was not granted amnesty by Prophet (PBUH). Later, on his appeal Hazrat Abdullah bin Saad (RZ) was forgiven by Prophet (PBUH). Following the conquest of Makkah his entire family converted and he rejoined his family. He also took part in Battle of Hunain followed by the siege of Taif. The conquests of Makkah and Taif had great importance for him, as he had considerable properties in both cities. He contributed his wealth to pay for expeditions particularly Tabuk. Allah's Messenger said: ***"From this day on nothing will harm Uthman regardless of what he does"*** During this, his wife Hazrat Umm-e-Kulthum died in Madinah. On her death on 9AH the Prophet said: ***"If I had any other daughter I would have given her in the marriage of Uthman."***

CONVERSION TO ISLAM

1 N2009/12/Q4/A

Write briefly about the conversion to Islam of Abu Bakr, 'Umar, 'Uthman and 'Ali. [10]

When the Holy Prophet (PBUH) gave the call of Islam, Hazrat Abu Bakr (RZ) was out of Makkah. When Hazrat Abu Bakr (RZ) returned to Makkah, he was informed by some of his friends that in his absence Muhammad (peace be upon him) had declared himself as the Messenger of God, and proclaimed a new religion. On hearing this, Hazrat Abu Bakr (RZ) lost no time in calling on the Holy Prophet (PBUH). The Holy Prophet (PBUH) told Hazrat Abu Bakr (RZ) full details of his experience in the cave of Hira, the visit of the angel Gabriel and the command of Allah to call the people to Him. On hearing the account, Hazrat Abu Bakr (RZ) felt inspired. He felt convinced that what the Holy Prophet (PBUH) had said was the truth. Hazrat Abu Bakr (RZ) said. ***"I believe in you and your mission from the depths of my heart. I testify and confirm that what you say is the truth."*** The Holy Prophet (PBUH) stretched his hand, and Hazrat Abu Bakr (RZ) grasped it reverently as a mark of faith and allegiance. He declared with great solemnity, ***"There is no God but Allah and Muhammad (PBUH) his messenger".*** This declaration forged new bonds between the Holy Prophet (PBUH) and Hazrat Abu Bakr (RZ). Hazrat Abu Bakr (RZ) was the first person outside the family of the Holy Prophet (PBUH) to become a Muslim.

Before conversion Hazrat Umar (RZ) was very hostile to Islam. In 616 A.D he buckled his sword and went out to kill Prophet (PBUH). On his way he met Nuaim bin Abdullah who was his friend and had converted to Islam. When Hazrat Umar (RZ) told him that he was going to kill Mohammad (PBUH), his friend told him to take care of his sister and brother-in-law first who had been converted to Islam. Thus, instead of going to Holy Prophet (PBUH) he went to his sister's place where he found his sister and brother-in-law reading Quran from a leaf. After seeing their determination Hazrat Umar (RZ) stayed his hands and desired that the leaf from which they had been reading should be shown to him. His sister asked him to get purified first, when he did that the sacred leaf was handed over to him on which verses 1-9 of Surah Taha written describing the Unity of Allah. As he read the verses again and again he felt that the verses were addressing him directly and his heart got melted and he decided to accept Islam. From the house of his sister, Hazrat Umar (RZ) proceeded to the house of Arqam at the Riot of the Suffah hill, where the Holy Prophet (PBUH) was lodged. Seeing his sword buckled the guard hesitated to open the door but Hazrat Hamza (RZ) let him come. While Hazrat Hamza (RZ) was interrogating

him about the purpose of his visit the Prophet (PBUH) saw Hazrat Umar (RZ) and addressed Hazrat Hamza (RZ) to leave him and let him come forward. As Umar stepped forward the Holy Prophet (PBUH) said: ***"Umar (RZ), how long will you stray from the path of Islam. Has the time not come for you to see the truth?"*** Umar said, ***"Verily the time has come for me to see the truth. I have come to profess my faith in Islam."*** The Holy Prophet (PBUH) stretched his hand. Hazrat Umar held the hand with reverence and said, ***"I declare that there is no god but Allah, and that Muhammad is the Messenger of God."*** In joy the Muslims shouted ***"Allah-o¬Akbar".***

In the year 610 A.D, Hazrat Uthman (RZ) went as usual with a trading caravan to Syria. On the return journey the caravan halted for the night at a way side station between Zarqa and Ma'an in Syria. As Hazrat Uthman (RZ) lay on his bed beneath the star-studded sky, he felt impressed with the vastness and dimensions of space. In his heart he felt that some magnificent Being would surely be the master of the universe complex. While he was thus lost in thoughts, and was half-awake and half asleep, he heard a voice, ***"O, you who are asleep, wake up, for in Makkah the Prophet Ahmad has appeared."*** Hazrat Uthman (RZ) looked around, but there was no body to be seen. When Hazrat Uthman (RZ) came to Makkah, he came to know that Muhammad (peace be upon him) had declared his Prophetic mission. Hazrat Uthman (RZ) called on Abu Bakr, and they talked long about Muhammad (peace be on him). Hazrat Uthman (RZ) told Abu Bakr of the voice that he had heard while travelling in Syria. Abu Bakr told Hazrat Uthman (RZ) that he had taken the oath of allegiance to the Prophet Muhammad (peace he on him), and he advised Hazrat Uthman (RZ) to do likewise for verily Muhammad (peace be on him) was the Apostle of Truth. Abu Bakr took Hazrat Uthman (RZ) to the Holy Prophet (PBUH). The Holy Prophet (PBUH) welcomed Hazrat Uthman (RZ) and told him of his experience in Mount Hira, the visitation of the Angel Gabriel and the call of Prophethood. Hazrat Uthman (RZ) felt thrilled on hearing this account. He told the Holy Prophet (PBUH) of the voice that he had heard in the course of his journey in Syria telling of the advent of a Prophet at Makkah. Hazrat Uthman (RZ) said that he had full faith in the Holy Prophet (PBUH) and believed in his mission. The Holy Prophet (PBUH) stretched his hand. Hazrat Uthman (RZ) grasped it in reverence, and declared ***"There is no god but Allah, and Muhammad is His Prophet."*** After Abu Bakr, Hazrat Uthman (RZ) was the second person to be converted to Islam mission.

After receiving the confirmation of prophethood, one day Prophet (PBUH) and Hazrat Khadija (RZ) were offering prayers without setting any idols in front. Hazrat Ali (RZ) entered the house and when he found this new way of praying without any idols he inquired Prophet (PBUH) about that. Prophet (PBUH)

narrated him the event of Mount Hira and recited revelations he received. Thereafter, Prophet (PBUH) invited him to Islam, Hazrat Ali (RZ) hesitated to make a quick decision and said to Prophet (PBUH) that he would consult his father Abu Talib in first instance. Hearing this Prophet (PBUH) said: ***"Ali! If you do not become Muslim then keep our secret".*** Hazrat Ali (RZ) promised that he wouldn't discuss this with any one. He pondered over the invitation of Prophet (PBUH) all night and next morning he came to Prophet (PBUH) and embraced Islam. He was among the earliest four converts of Islam and became the first Muslim child. His acceptance of Islam was revealed to others at the time when Prophet (PBUH) gathered all his clan members on a feast after receiving the orders to invite others openly towards Islam. There Prophet (PBUH) said in his task he needed support of his clan and posed a question ***"Who out of you would support me in this task?"*** A silence fell on the guests and no one uttered a word. Young Ali thereupon rose to say, ***"Holy Prophet, I will be your support."*** All this occurred thrice and every time Hazrat Ali (RZ) rose in Prophet's support.

LEADING PERSONALITIES

1 J2019/12/Q5/A

Write a detailed account of the lives of Hamza ibn Abd al-Muttalib and Khalid ibn Walid during the lifetime of the Prophet. [10]

Hazrat Hamza was the uncle of Prophet (PBUH). He was born in Mecca two years before the Prophet (PBUH)'s birth so he was very close to Prophet (PBUH). He remained indifferent to Prophet (PBUH) during early years of Prophet (PBUH)'s career. He provided liberty to Prophet (PBUH) and didn't cruelly react like his brother Abu Lahab, once when he found Abu Lahab throwing filth on Prophet (PBUH)'s threshold, he threatened Abu Lahab and protested against Abu Lahab's move. He was moved by the scene of the Holy Prophet (PBUH)'s insult by Abu Jahal and accepted Islam. When Prophet (PBUH) was preaching Islam on Mount of Suffah, Abu Jahal attacked the religion preached and cracked Prophet (PBUH)'s head by a stone. Returning from hunting Hazrat Hamza (RZ) was told by a slave girl about this insult of Prophet (PBUH). Deeply offended Hazrat Hamza (RZ) hurried to Ka'bah and found Abu Jahal sitting with a company of Qurashites. He rushed upon and struck his bow on Abu Jahal's head and said ***"Ah! You have been abusing Mohammad; I too follow his religion and profess what he preaches".*** He converted in sixth year of prophethood. It became easier to spread Islam after his acceptance. As he was a strong man possessing furious personality, Muslim community gained strength and confidence after his conversion to profess, practice and express their beliefs. He also acted as the body guard of Prophet (PBUH). He migrated first to Abyssinia and was present in palace of Negus in a famous dialogue between Muslims and Quraish. Then he migrated to Madinah. After migration he led the first raiding expedition against the Makkan trade caravan. He attempted to raid caravan led by Abu Jahal but the caravan escaped. He participated in Battle of Badr. During single combat in Badr he killed Utba bin Abi Mueet, the important leader of Quraish and father of Hinda. Before counseling for the war of Uhad, Mohammad (PBUH), in a dream, saw the groove on the edge of the Prophet (PBUH)'s sword. Prophet (PBUH) interpreted that to be the martyrdom of an important member of Banu Hashim. In 3 A.H. he opposed Abdullah bin Ubai's suggestion to fight inside Madinah. During the war council of Uhad, he with an intention to oppose Abdullah bin Ubai and to side the younger companions, supported the idea of fighting outside the boundaries of Madinah. He fought in a single contest at Uhad. With Hazrat Ali (RZ) & others, in a single contest, he killed members of Abi Talhah. Followed by this he fought courageously in the battle till his martyrdom. He was martyred by Wahshi. Hinda who sought revenge of her father's assassination at Badr from him appointed a Negru slave,

Wahshi, to kill Hazrat Hamza (RZ). Wahshi shot him with a lance using his skills of shooting. Hinda mutilated his body and tried to chew his lever. He earned the title of ***Syed ul Shuhda*** (the Chief of all martyrs). He was the buried in the field of Uhad.

Khalid bin Walid belonged to the tribe Banu Makhzum. Among his seven brothers, he became the leading fighter. He was friends with Hazrat Umar (RZ), Hazrat Ikrimah bin Abu Jahal (RZ), Hazrat Amr bin Al Aas (RZ) and Abu Jahal. His father was the leading chief of Banu Makhzum. On declaration of Prophet (PBUH)'s apostleship his father was insecure and jealous from the religion of Mohammad (PBUH). Therefore, his father became one of the opponents of Mohammad (PBUH). Despite being an enemy, he never participated in abusing and persecuting Prophet Mohammad (PBUH). His brother Walid bin Walid was one of the captives of the battle of Badr. He was set free by Prophet (PBUH) on ransom i.e. 4000 Dinars. Later Walid bin Walid converted and declared his faith. In 3 A.H he fought against Muslims in the battle of Uhad under Abu Sufyan. He led a cavalry and attacked Muslims from the pass on rear to the mount of Uhad. In 5 A.H, he was the part of the campaign of Quraish against the Muslims in the battle of Trench. Few days before the storm, he once crossed the trench leading few men and killed one of the Muslim soldiers. In 6 A.H, he led cavalry of 300 to stop 1400 Muslims under Prophet Mohammad (PBUH) to enter Makkah. He failed to stop Mohammad (PBUH) and his companions as Prophet (PBUH) by distracting him and by changing route had reached Hudaibya. Followed by the treaty of Hudaibya, it is reported that once Prophet Mohammad (PBUH) said to his brother, Walid bin Walid, that a man like Khalid could not keep himself away from Islam for long. His brother wrote him a letter inviting him towards Islam. He was touched by the invitation and decided to meet Prophet (PBUH) personally. On the way to Madinah he met Hazrat Amr bin Al Aas and Hazrat Uthman bin Talhah, who were also going to Madinah to accept faith. In 7 A.H. they reached Madinah and went to the house of Mohammad (PBUH). He was received by his brother, Walid bin Walid, and was the first one to convert among the three men to enter Islam. He was 43 when he converted. When he requested Prophet (PBUH) to pray for his forgiveness as he had fought battles against the Prophet (PBUH), Prophet Mohammad (PBUH) prayed for him and told him that Islam washes the past sins. In 7 A.H. he participated in battle of Mutah against Romans. Prophet Mohammad (PBUH) nominated three leaders; Hazrat Zaid bin Harith, Hazrat Jaffer bin Abu Talib (RZ) and Hazral Abdullah bin Rawahah to lead Muslim army one after another. During the battle all the three nominated leaders received martyrdom. Muslims chose him as their leader. He is said to have fought bravely and to have broken nine swords during the battle. Later, he emerged as a strategist and became successful to make a tactical withdrawal. He reshuffled the columns of Muslim

army and divided them into small bands, giving an impression of a fresh reinforcement, thus lowering the morale of Roman soldiers. For his performance in this battle, he was entitled as Saifullah - the sword of Allah by Prophet Mohammad (PBUH). He participated in the conquest of Makkah under the leadership of Mohammad (PBUH). While entering the city of Makkah, Prophet (PBUH) appointed him as a leader of one of the four columns to enter the city from different directions. He entered the city from north eastern way which was the stronghold of Banu Makhzum. He was stopped by his childhood friend Ikrimah bin Abu Jahal and his brother in law Safwan. He fought them but they both escaped. In this clash, his column entered the city and successfully reached Ka'bah, killing 26 men and losing only 2. In 8 A.H, he led a group towards Hunain and participated in siege of Taif. He was part of the Tabuk campaign under the command of Hazrat Mohammad (PBUH). While Muslim army camped at Tabuk, he was sent to Daumat-ul-Jandal where he fought and captured the Arab Prince of Daumat-ul-Jandal, Aeikad. Aeikad submitted himself to Prophet (PBUH) and promised to pay Jizya to Madinah every year. In 10 A.H he participated in the farewell hajj of Mohammad (PBUH). During this he is said to have collected a few hairs of Mohammad as a holy relic (remains), knowing that they would help him win his battles.

2 J2018/11/Q5/A

Describe in detail the roles of Halima and Abu Talib in the early years of the Prophet's life. [10]

Halima Sadia was an Arabic beduoin woman. She was a wet nurse and raised up prophet when he was a child. As it was tradition among all the great families at that time Mohammad (PBUH) was sent into the desert as a baby. The belief was that in the desert one learned self-discipline, nobility, and freedom. This also gave Mohammad (PBUH) the chance to learn Arabic with pure accent. During this time Mohammad (PBUH) was nursed by her. When group of nurses arrived at Makkah and they pickup most of children, she was the last nurse arrived. She found only one orphan, Muhammad. After taking the responsibility of Holy prophet, her life changed and became filled with good fortune and blessings. Her camel start riding fast and she passed her friends. Her goats, camels used to come home full, and over flowing with milk. After two years, Halima had to return Prophet but she requested Amina for more time. She told Amina about the great blessings and Amina was persuaded. After two months, a strange incident happened to prophet. He was playing with his foster brother with the goats at the back of their homes, when two angels appeared. Angels laid down the prophet and opened his chest, took out his heart and washed it until it became purified. His foster brother ran to Halima and told her that Prophet has

been murdered. Due to that incident she was afraid, so she returned him to Amina. Halima came to Khadija complaining of her poverty. Khadija gave her 40 sheeps. After prophet's first revelation incident, she and her husband came to prophet and embraced Islam. She died in 8 A.h and was buried in Jannatul Baqi.

Abu Talib was the paternal uncle of holy Prophet (PBUH). He was 30 years older than Prophet (PBUH). After the death of Abdul Muttalib, he was given the charge and responsibility to look after Holy Prophet (PBUH). He also inherited the chiefdom of Banu Hashim after his father's death. He took care of Prophet (PBUH) more than his own sons. He and his wife, Fatima binte Asad, treated the Prophet (PBUH) kindly and preferred the Prophet (PBUH) over their sons. He didn't have food without the presence of Prophet (PBUH). Holy Prophet (PBUH) accompanied him on a trade visit to Syria and other places. At Basra they both met the monk, Bahira, who predicted that Mohammad (PBUH) would become Prophet. Bahira also instructed him to secure his nephew especially from the Jews. Prophet (PBUH) supported him in Fajar. This was the battle fought between the tribes Banu Kinana and Banu Hawazain in one of the four sacred months. He sided Banu Kinana, so Prophet (PBUH) assisted him during the war by collecting arrows for the beloved uncle. He played an important role in Holy Prophet (PBUH)'s marriage with Hazrat Khadija (RZ). In negotiations for marriage he praised his nephew. Abu Talib said ***"My nephew Muhammad bin Abdullah is the best and greatest man of all the Quraish. Besides, he's better than money because money's perishable. He likes Khadijah and she likes him. By Allah, he will be of great importance. Khadija's dowry is of my money."*** According to some reports it is said that Abu Talib conducted marriage of both. He proved to be a strong supporter of the Holy Prophet (PBUH) in preaching Islam. Although he was an old man, he strongly stood by Muhammad (PBUH)'s mission. He granted tribal security to Prophet (PBUH) in a feast where Prophet (PBUH) invited Banu Hashim. In the era of persecution, despite having immense pressure from the leaders of Makkah, Abu Talib unconditionally supported Prophet Mohammad (PBUH) and never deserted him till his death. He attempted to hold negotiations between leaders of Quraish and Prophet (PBUH) but he failed. The Quraish once threatened him to hand over his nephew to Quraish. Thereafter, he spoke to his nephew and said: ***"Save your soul and don't overburden me."*** The Prophet (PBUH)'s eyes shed tears when he answered: ***"Uncle, by Allah, if they put the sun in my right hand and the moon in my left hand to leave this matter, I will not leave it till Allah supports it or I perish for it."*** The Prophet (PBUH) stood up rubbing his tears. So, he called Prophet (PBUH) kindly, drawing Prophet (PBUH) near and kissing the forehead he said ***"Nephew, go and say whatever you like. By Allah, I'll never leave you alone".*** Watching unconditional support of Abu Talib and steadfastness of Prophet (PBUH) 40 chiefs of Quraish signed a document

to boycott Banu Hashim and fixed it to the wall of Kaabah. The Quraish expected Abu Talib to surrender but he had another attitude. He took his tribe to a valley, Shib Abi Talib, between two mountains to protect Prophet (PBUH) from assassination. Prophet (PBUH) shared the news of parchment with him that helped him in negotiations with Quraish to end up restrictions of the Boycott after three long years. He suffered hardships and died in the 10th year of prophethood i.e. ***'Year of Grief'.*** After the boycott was lifted he became very invalid and confined to bed. He was over eighty at that time. During the last moments of his life he invited Banu Hashim and asked them to protect Holy Prophet (PBUH) at any cost.

3 **N2017/11/Q5/A**

Write about lives of the Companions Bilal ibn Rabah, Ja'far ibn Abi Talib and Salman al-Farsi. [10]

Hazrat Bilal was a slave from Abyssinia (Ethiopia). He lived in Mecca and sold to one of the chiefs of Quraish, Umayyah bin Khulf, when he was only a small boy. Hazrat Bilal (RZ) was one of the earliest converts to Islam. His master always reminded him about his inferiority by saying: ***"I am your master and you are my slave, you must obey me because your god has been made from wood and mine from gold."*** He converted when he heard about Prophet (PBUH) from his master. One day on his return from desert after grazing the sheep he heard his master's voice raising. He drew himself closer to the door of his master's room and heard his speech. His master spoke ***"We must not let Mohammad freely disrespect our idols"*** He says ***"There is only one God and everybody must worship Him".*** His master continued to speak and mentioned ***"how is this possible the god of noble person of Makka, Umayyah, and the ignorant black slave, Bilal, have the same God?"*** The message reached to the ears of Bilal which did not bring tranquility in him until he reached his decision. He went to Prophet (PBUH)'s house and concluded a promise with Mohammad (PBUH) and converted to Islam. One day he went to Ka'bah and cursed the idols of gold, idols of small wood and stones. ***"Oh! You unable idols!"*** he shouted. ***"How can you defend yourselves? Woe is me that I worshipped these idols and fell crying at their feet."*** Later he moved forward and spat the idols. When this news reached to Umayyah he started persecuting him. His master demanded him to renounce religion, disobey Mohammad (PBUH) and discard Islam. For this his master often exposed him to the scorching sand, made him lying there and hit him hard. Umayyah also placed heavy rock on his chest and demanded renunciation but he just repeated ***Ahad! Ahad!*** (The one, the one). The torture finally ended when Hazrat Abu Bakr (RZ) bought and freed him. He migrated to Madinah and there he became the first Muazzin of Islam. Prophet (PBUH)

instructed Hazrat Abdullah bin Zaid (RZ) to teach the Divine words to Hazrat Bilal (RZ). Prophet (PBUH) ordered Hazrat Bilal (RZ) to proclaim Adhan where he earned a distinction to proclaim first ever Adhan. He killed his old master Umayyah bin Khulf at Badr. He remained loyal to Prophet (PBUH) and used to be in Prophet (PBUH)'s company mostly. He learnt every trait directly from Mohammad (PBUH). The Prophet (PBUH) once said: ***"I heard the footsteps of Bilal in Paradise."*** He participated in all the battles fought during Prophet (PBUH)'s lifetime. He was present in battles of Uhad and trench. He was also one of the witnesses of the pact of Hudaibya. He actively participated in Invasion of Banu Quraiza, Khyber and Makkah. At the time of conquest of Makkah Prophet (PBUH) ordered him to proclaim Adhan from the roof of Ka'bah. Later, he also participated in conquest of Hunain, siege of Taif and Tabuk expedition. He accompanied Prophet (PBUH) in the farewell pilgrimage. After the death of Prophet Mohammad (PBUH) he left Madinah. As he missed Prophet (PBUH) greatly, he couldn't bear the atmosphere of Madinah which challenged his emotion and recalled him the days he used to be with the living Prophet Mohammad (PBUH). He also quitted proclaiming Adhan. He spent last days of his life in Syria and was buried in Damascus.

Hazrat Jafar was the son of Abu Talib and so the cousin of the Prophet. He was an early convert to Islam, and went in the second delegation that migrated to Abyssinia; there he was a spokesperson for the Muslims and spoke to the Negus when the Quraysh accused the Muslims of abandoning their people. He replied saying before Islam they were uncivilised and Islam called them to One God, speaking the truth and refraining from bloodshed. He also recited a portion of sura Maryam. He was generous and became known as Abul Masakeen meaning 'the father of the poor' He fought at the Battle of Mut'a. He took the command after Hazrat Zaid and fought bravely. He received ninety wounds on his body and lost both his hands. Hazrat Jafar was martyred in this battle. Prophet said, ***"Allah has granted him two wings in place of his two hands so that he flies about in paradise wherever he likes"*** He resembled Holy prophet in future and manners. Prophet said, ***"You resemble me in features and manners"***

Hazrat Salman Farsi was from Persia. For Islam, he gave up the comfort of his home and travelled from one country to another till he reached Holy Prophet. He took part in battle of Trench and thereafter in every battle. At his suggestion, trenches were dug at borders during Battle of Trench. He was very knowledgable and God-fearing person. He was unique in that he was well versed in Christianity, Zoroastrianism and Islam. He was the first person to translate

the Qur'an into a foreign language, translating parts of it into Persian. He is said to have died during the reign of the Caliph 'Uthman.

4 **J2016/12/Q5/A**

Write about the lives of the Prophet's uncles, Hamza and Abu Sufyan. [10]

Hazrat Hamza was the uncle of Prophet (PBUH). He was born in Mecca two years before the Prophet (PBUH)'s birth so he was very close to Prophet (PBUH). He remained indifferent to Prophet (PBUH) during early years of Prophet (PBUH)'s career. He provided liberty to Prophet (PBUH) and didn't cruelly react like his brother Abu Lahab, once when he found Abu Lahab throwing filth on Prophet (PBUH)'s threshold, he threatened Abu Lahab and protested against Abu Lahab's move. He was moved by the scene of the Holy Prophet (PBUH)'s insult by Abu Jahal and accepted Islam. When Prophet (PBUH) was preaching Islam on Mount of Suffah, Abu Jahal attacked the religion preached and cracked Prophet (PBUH)'s head by a stone. Returning from hunting Hazrat Hamza (RZ) was told by a slave girl about this insult of Prophet (PBUH). Deeply offended Hazrat Hamza (RZ) hurried to Ka'bah and found Abu Jahal sitting with a company of Qurashites. He rushed upon and struck his bow on Abu Jahal's head and said ***"Ah! You have been abusing Mohammad; I too follow his religion and profess what he preaches".*** He converted in sixth year of prophethood. It became easier to spread Islam after his acceptance. As he was a strong man possessing furious personality, Muslim community gained strength and confidence after his conversion to profess, practice and express their beliefs. He also acted as the body guard of Prophet (PBUH). He migrated first to Abyssinia and was present in palace of Negus in a famous dialogue between Muslims and Quraish. Then he migrated to Madinah. After migration he led the first raiding expedition against the Makkan trade caravan. He attempted to raid caravan led by Abu Jahal but the caravan escaped. He participated in Battle of Badr. During single combat in Badr he killed Utba bin Abi Mueet, the important leader of Quraish and father of Hinda. Before counseling for the war of Uhad, Mohammad (PBUH), in a dream, saw the groove on the edge of the Prophet (PBUH)'s sword. Prophet (PBUH) interpreted that to be the martyrdom of an important member of Banu Hashim. In 3 A.H. he opposed Abdullah bin Ubai's suggestion to fight inside Madinah. During the war council of Uhad, he with an intention to oppose Abdullah bin Ubai and to side the younger companions, supported the idea of fighting outside the boundaries of Madinah. He fought in a single contest at Uhad. With Hazrat Ali (RZ) & others, in a single contest, he killed members of Abi Talhah. Followed by this he fought courageously in the battle till his martyrdom. He was martyred by Wahshi. Hinda who sought

revenge of her father's assassination at Badr from him appointed a Negru slave, Wahshi, to kill Hazrat Hamza (RZ). Wahshi shot him with a lance using his skills of shooting. Hinda mutilated his body and tried to chew his lever. He earned the title of ***Syed ul Shuhda*** (the Chief of all martyrs). He was the buried in the field of Uhad.

Abu Sufyan belonged to the tribe of Banu Umayya, an important off-shoot of the Quraish. Primarily, he had rivalry with the tribe of Prophet (PBUH). This was because Holy Prophet (PBUH)'s clan, Banu Hashim, had replaced his father and grandfather from the leadership of Makkah. From 40th to the 60th year of Holy Prophet (PBUH)'s life, he remained the Prophet (PBUH)'s enemy. In Makkah after the declaration of Prophet (PBUH)'s apostleship he opposed Mohammad (PBUH) and his mission. He was part of the close circle of influential Quraish who had planned; to persecute Muslims to bring the Abyssinian emigrants back, to boycott Banu Hashim and others and to assassinate the Holy Prophet (PBUH) in 622 A.D before the Prophet (PBUH)'s secret migration to Madinah. In 2 A.H he was heading a caravan from Syria towards Makkah. He received reports from the group of Madinite hypocrites about Muslims intention to raid his caravan. He called an army from Makkah for the protection of his caravan. The army of 1000 under Abu Jahal noticing Muslims being outnumbered and ill equipped attacked and fought against Muslims at Badr. However, he declined to take part in the battle showing his priority to lead the caravan safely back to Makkah which he did. He was pressurized by the Makkans and his wife, Hinda to avenge the losses of Badr from Muslims. Followed by the defeat of Badr, he had to face extreme criticism from the Makkans and Quraish due to his decision of not taking part in the battle of Badr. In 3 A.H. he commanded Makkan armies in the Battles of Uhad against Prophet (PBUH) to invade Madinah. His wife Hinda accompanied him in this battle as she was seeking revenge of her father from Hazrat Hamza (RZ). He gave a stern reply to the army of Muslims in this battle by killing Muslims in large number. Before retreating, he challenged Prophet (PBUH) for another battle. Followed by the battle of Uhad, he announced rewards and fortunes for the tribes causing damage to Prophet (PBUH) or Madinah. This announcement made many tribes not only greedy but also hostile to Madinah. In 5 A.H he led forces of allied army against Madinah. His army was surprised by the Persian war tactic used by Muslims by digging trench on the borders of Madinah to defend the city. After a siege of a month he faced defeat in the battle due to the aid of Allah for the Muslims army. In 6 A.H he signed the treaty of Hudaybia with the Muslims. After this year his hostility decreased against the state of Madinah and he was found lenient towards Prophet (PBUH). Heraclius wrote him to inquire about Prophet (PBUH)'s conduct of which he replied with praises for Prophet (PBUH)'s truthfulness and trustworthiness. In the same year Prophet Mohammad (PBUH) married his

daughter Hazrat Ramlah binte Abu Sufyan who was at Abyssinia. In 8 A.H his allied tribe Banu Bakr made breaches in the pact of Hudaibya, Prophet (PBUH) gave Makkans the options of which the Makkans replied in negative. After this, he visited Madinah to persuade Muslims to continue the pact of Hudaibya. His request was declined by his daughter, Prophet (PBUH) and other senior companions. In the same year he accepted the monotheistic faith. One night before the invasion of Makkah he visited the Prophet (PBUH)'s camp, surrendered Ka'bah to the Prophet (PBUH) and embraced Islam by bearing witness to unity of Allah and apostleship of Mohammad (PBUH). Prophet (PBUH) honored him by entrusting him to deliver the message of immunity to the residents of Makkah before the invasion of the city. He delivered Prophet (PBUH)'s message of safety from Prophet (PBUH) for those who stay behind the doors, at Ka'bah or at his house. He also recommended Makkans to surrender and to avoid resisting to the approaching army. Abu Sufyan actively participated in the campaigns led by Prophet (PBUH). In expedition to Hunain and Taif he lost an eye in the siege of Taif.

5 N2014/12/Q5/A

Give an account of the lives of Abu Sufyan and Khalid bin Walid during the time of the Prophet. [10]

Abu Sufyan belonged to the tribe of Banu Umayya, an important off-shoot of the Quraish. Primarily, he had rivalry with the tribe of Prophet (PBUH). This was because Holy Prophet (PBUH)'s clan, Banu Hashim, had replaced his father and grandfather from the leadership of Makkah. From 40th to the 60th year of Holy Prophet (PBUH)'s life, he remained the Prophet (PBUH)'s enemy. In Makkah after the declaration of Prophet (PBUH)'s apostleship he opposed Mohammad (PBUH) and his mission. He was part of the close circle of influential Quraish who had planned; to persecute Muslims to bring the Abyssinian emigrants back, to boycott Banu Hashim and others and to assassinate the Holy Prophet (PBUH) in 622 A.D before the Prophet (PBUH)'s secret migration to Madinah. In 2 A.H he was heading a caravan from Syria towards Makkah. He received reports from the group of Madinite hypocrites about Muslims intention to raid his caravan. He called an army from Makkah for the protection of his caravan. The army of 1000 under Abu Jahal noticing Muslims being outnumbered and ill equipped attacked and fought against Muslims at Badr. However, he declined to take part in the battle showing his priority to lead the caravan safely back to Makkah which he did. He was pressurized by the Makkans and his wife, Hinda to avenge the losses of Badr from Muslims. Followed by the defeat of Badr, he had to face extreme criticism from the Makkans and Quraish due to his decision of not taking part in the battle of Badr. In 3 A.H. he commanded Makkan armies in the

Battles of Uhad against Prophet (PBUH) to invade Madinah. His wife Hinda accompanied him in this battle as she was seeking revenge of her father from Hazrat Hamza (RZ). He gave a stern reply to the army of Muslims in this battle by killing Muslims in large number. Before retreating, he challenged Prophet (PBUH) for another battle. Followed by the battle of Uhad, he announced rewards and fortunes for the tribes causing damage to Prophet (PBUH) or Madinah. This announcement made many tribes not only greedy but also hostile to Madinah. In 5 A.H he led forces of allied army against Madinah. His army was surprised by the Persian war tactic used by Muslims by digging trench on the borders of Madinah to defend the city. After a siege of a month he faced defeat in the battle due to the aid of Allah for the Muslims army. In 6 A.H he signed the treaty of Hudaybia with the Muslims. After this year his hostility decreased against the state of Madinah and he was found lenient towards Prophet (PBUH). Heraclius wrote him to inquire about Prophet (PBUH)'s conduct of which he replied with praises for Prophet (PBUH)'s truthfulness and trustworthiness. In the same year Prophet Mohammad (PBUH) married his daughter Hazrat Ramlah binte Abu Sufyan who was at Abyssinia. In 8 A.H his allied tribe Banu Bakr made breaches in the pact of Hudaibya, Prophet (PBUH) gave Makkans the options of which the Makkans replied in negative. After this, he visited Madinah to persuade Muslims to continue the pact of Hudaibya. His request was declined by his daughter, Prophet (PBUH) and other senior companions. In the same year he accepted the monotheistic faith. One night before the invasion of Makkah he visited the Prophet (PBUH)'s camp, surrendered Ka'bah to the Prophet (PBUH) and embraced Islam by bearing witness to unity of Allah and apostleship of Mohammad (PBUH). Prophet (PBUH) honored him by entrusting him to deliver the message of immunity to the residents of Makkah before the invasion of the city. He delivered Prophet (PBUH)'s message of safety from Prophet (PBUH) for those who stay behind the doors, at Ka'bah or at his house. He also recommended Makkans to surrender and to avoid resisting to the approaching army. Abu Sufyan actively participated in the campaigns led by Prophet (PBUH). In expedition to Hunain and Taif he lost an eye in the siege of Taif.

Khalid bin Walid belonged to the tribe Banu Makhzum. Among his seven brothers, he became the leading fighter. He was friends with Hazrat Umar (RZ), Hazrat Ikrimah bin Abu Jahal (RZ), Hazrat Amr bin Al Aas (RZ) and Abu Jahal. His father was the leading chief of Banu Makhzum. On declaration of Prophet (PBUH)'s apostleship his father was insecure and jealous from the religion of Mohammad (PBUH). Therefore, his father became one of the opponents of Mohammad (PBUH). Despite being an enemy, he never participated in abusing and persecuting Prophet Mohammad (PBUH). His brother Walid bin

Walid was one of the captives of the battle of Badr. He was set free by Prophet (PBUH) on ransom i.e. 4000 Dinars. Later Walid bin Walid converted and declared his faith. In 3 A.H he fought against Muslims in the battle of Uhad under Abu Sufyan. He led a cavalry and attacked Muslims from the pass on rear to the mount of Uhad. In 5 A.H, he was the part of the campaign of Quraish against the Muslims in the battle of Trench. Few days before the storm, he once crossed the trench leading few men and killed one of the Muslim soldiers. In 6 A.H, he led cavalry of 300 to stop 1400 Muslims under Prophet Mohammad (PBUH) to enter Makkah. He failed to stop Mohammad (PBUH) and his companions as Prophet (PBUH) by distracting him and by changing route had reached Hudaibya. Followed by the treaty of Hudaibya, it is reported that once Prophet Mohammad (PBUH) said to his brother, Walid bin Walid, that a man like Khalid could not keep himself away from Islam for long. His brother wrote him a letter inviting him towards Islam. He was touched by the invitation and decided to meet Prophet (PBUH) personally. On the way to Madinah he met Hazrat Amr bin Al Aas and Hazrat Uthman bin Talhah, who were also going to Madinah to accept faith. In 7 A.H. they reached Madinah and went to the house of Mohammad (PBUH). He was received by his brother, Walid bin Walid, and was the first one to convert among the three men to enter Islam. He was 43 when he converted. When he requested Prophet (PBUH) to pray for his forgiveness as he had fought battles against the Prophet (PBUH), Prophet Mohammad (PBUH) prayed for him and told him that Islam washes the past sins. In 7 A.H. he participated in battle of Mutah against Romans. Prophet Mohammad (PBUH) nominated three leaders; Hazrat Zaid bin Harith, Hazrat Jaffer bin Abu Talib (RZ) and Hazral Abdullah bin Rawahah to lead Muslim army one after another. During the battle all the three nominated leaders received martyrdom. Muslims chose him as their leader. He is said to have fought bravely and to have broken nine swords during the battle. Later, he emerged as a strategist and became successful to make a tactical withdrawal. He reshuffled the columns of Muslim army and divided them into small bands, giving an impression of a fresh reinforcement, thus lowering the morale of Roman soldiers. For his performance in this battle, he was entitled as Saifullah - the sword of Allah by Prophet Mohammad (PBUH). He participated in the conquest of Makkah under the leadership of Mohammad (PBUH). While entering the city of Makkah, Prophet (PBUH) appointed him as a leader of one of the four columns to enter the city from different directions. He entered the city from north eastern way which was the stronghold of Banu Makhzum. He was stopped by his childhood friend Ikrimah bin Abu Jahal and his brother in law Safwan. He fought them but they both escaped. In this clash, his column entered the city and successfully reached Ka'bah, killing 26 men and losing only 2. In 8 A.H, he led a group towards Hunain and participated in siege of Taif. He was part of the Tabuk

campaign under the command of Hazrat Mohammad (PBUH). While Muslim army camped at Tabuk, he was sent to Daumat-ul-Jandal where he fought and captured the Arab Prince of Daumat-ul-Jandal, Aeikad. Aeikad submitted himself to Prophet (PBUH) and promised to pay Jizya to Madinah every year. In 10 A.H he participated in the farewell hajj of Mohammad (PBUH). During this he is said to have collected a few hairs of Mohammad as a holy relic (remains), knowing that they would help him win his battles.

6 J2014/11/Q4/A

Describe the roles played by Abu Talib and Hamza in the life of the Prophet. [10]

Abu Talib was the paternal uncle of holy Prophet (PBUH). He was 30 years older than Prophet (PBUH). After the death of Abdul Muttalib, he was given the charge and responsibility to look after Holy Prophet (PBUH). He also inherited the chiefdom of Banu Hashim after his father's death. He took care of Prophet (PBUH) more than his own sons. He and his wife, Fatima binte Asad, treated the Prophet (PBUH) kindly and preferred the Prophet (PBUH) over their sons. He didn't have food without the presence of Prophet (PBUH). Holy Prophet (PBUH) accompanied him on a trade visit to Syria and other places. At Basra they both met the monk, Bahira, who predicted that Mohammad (PBUH) would become Prophet. Bahira also instructed him to secure his nephew especially from the Jews. Prophet (PBUH) supported him in Fajar. This was the battle fought between the tribes Banu Kinana and Banu Hawazain in one of the four sacred months. He sided Banu Kinana, so Prophet (PBUH) assisted him during the war by collecting arrows for the beloved uncle. He played an important role in Holy Prophet (PBUH)'s marriage with Hazrat Khadija (RZ). In negotiations for marriage he praised his nephew. Abu Talib said ***"My nephew Muhammad bin Abdullah is the best and greatest man of all the Quraish. Besides, he's better than money because money's perishable. He likes Khadijah and she likes him. By Allah, he will be of great importance. Khadija's dowry is of my money."*** According to some reports it is said that Abu Talib conducted marriage of both. He proved to be a strong supporter of the Holy Prophet (PBUH) in preaching Islam. Although he was an old man, he strongly stood by Muhammad (PBUH)'s mission. He granted tribal security to Prophet (PBUH) in a feast where Prophet (PBUH) invited Banu Hashim. In the era of persecution, despite having immense pressure from the leaders of Makkah, Abu Talib unconditionally supported Prophet Mohammad (PBUH) and never deserted him till his death. He attempted to hold negotiations between leaders of Quraish and Prophet (PBUH) but he failed. The Quraish once threatened him to hand over his nephew to Quraish. Thereafter, he spoke to his nephew and said: ***"Save***

your soul and don't overburden me." The Prophet (PBUH)'s eyes shed tears when he answered: ***"Uncle, by Allah, if they put the sun in my right hand and the moon in my left hand to leave this matter, I will not leave it till Allah supports it or I perish for it."*** The Prophet (PBUH) stood up rubbing his tears. So, he called Prophet (PBUH) kindly, drawing Prophet (PBUH) near and kissing the forehead he said ***"Nephew, go and say whatever you like. By Allah, I'll never leave you alone".*** Watching unconditional support of Abu Talib and steadfastness of Prophet (PBUH) 40 chiefs of Quraish signed a document to boycott Banu Hashim and fixed it to the wall of Kaabah. The Quraish expected Abu Talib to surrender but he had another attitude. He took his tribe to a valley, Shib Abi Talib, between two mountains to protect Prophet (PBUH) from assassination. Prophet (PBUH) shared the news of parchment with him that helped him in negotiations with Quraish to end up restrictions of the Boycott after three long years. He suffered hardships and died in the 10th year of prophethood i.e. ***'Year of Grief'.*** After the boycott was lifted he became very invalid and confined to bed. He was over eighty at that time. During the last moments of his life he invited Banu Hashim and asked them to protect Holy Prophet (PBUH) at any cost.

Hazrat Hamza was the uncle of Prophet (PBUH). He was born in Mecca two years before the Prophet (PBUH)'s birth so he was very close to Prophet (PBUH). He remained indifferent to Prophet (PBUH) during early years of Prophet (PBUH)'s career. He provided liberty to Prophet (PBUH) and didn't cruelly react like his brother Abu Lahab, once when he found Abu Lahab throwing filth on Prophet (PBUH)'s threshold, he threatened Abu Lahab and protested against Abu Lahab's move. He was moved by the scene of the Holy Prophet (PBUH)'s insult by Abu Jahal and accepted Islam. When Prophet (PBUH) was preaching Islam on Mount of Suffah, Abu Jahal attacked the religion preached and cracked Prophet (PBUH)'s head by a stone. Returning from hunting Hazrat Hamza (RZ) was told by a slave girl about this insult of Prophet (PBUH). Deeply offended Hazrat Hamza (RZ) hurried to Ka'bah and found Abu Jahal sitting with a company of Qurashites. He rushed upon and struck his bow on Abu Jahal's head and said ***"Ah! You have been abusing Mohammad; I too follow his religion and profess what he preaches".*** He converted in sixth year of prophethood. It became easier to spread Islam after his acceptance. As he was a strong man possessing furious personality, Muslim community gained strength and confidence after his conversion to profess, practice and express their beliefs. He also acted as the body guard of Prophet (PBUH). He migrated first to Abyssinia and was present in palace of Negus in a famous dialogue between Muslims and Quraish. Then he migrated to Madinah. After migration he led the first raiding expedition against the Makkan trade caravan. He attempted to raid caravan led by Abu Jahal but the caravan escaped. He participated in Battle of

Badr. During single combat in Badr he killed Utba bin Abi Mueet, the important leader of Quraish and father of Hinda. Before counseling for the war of Uhad, Mohammad (PBUH), in a dream, saw the groove on the edge of the Prophet (PBUH)'s sword. Prophet (PBUH) interpreted that to be the martyrdom of an important member of Banu Hashim. In 3 A.H. he opposed Abdullah bin Ubai's suggestion to fight inside Madinah. During the war council of Uhad, he with an intention to oppose Abdullah bin Ubai and to side the younger companions, supported the idea of fighting outside the boundaries of Madinah. He fought in a single contest at Uhad. With Hazrat Ali (RZ) & others, in a single contest, he killed members of Abi Talhah. Followed by this he fought courageously in the battle till his martyrdom. He was martyred by Wahshi. Hinda who sought revenge of her father's assassination at Badr from him appointed a Negru slave, Wahshi, to kill Hazrat Hamza (RZ). Wahshi shot him with a lance using his skills of shooting. Hinda mutilated his body and tried to chew his lever. He earned the title of ***Syed ul Shuhda*** (the Chief of all martyrs). He was the buried in the field of Uhad.

7 N2012/11/Q4/A

Write about the Prophet's relationship with the following figures: Aminah, Halimah Sa'adiah and Abu Talib· [10]

Hazrat Amina was a member of the Banu Zuhrah clan in the tribe of Quraish. Abdul Muttalib, father of Abdullah, fixed the marriage of his youngest son with her. It is reported that a light shone out of forehead of Abdullah and that this light was the promise of the Prophet as offspring. She was destined to have this honor; thus she was eventually married Abdullah. Abdullah died within a year after this marriage. Soon after the marriage Abdullah went on a trading caravan trip to Syria. When he left, she was pregnant. On his way back Abdullah became sick and die from illness at Yathrib and was buried there. On her husband's death, she gained a depression from which she could never recover. Four months after Abdullah's death, in 570 A.D, Mohammad (PBUH) was born. As it was tradition among all the great families at the time she sent Mohammad (PBUH) into the desert as a baby. The belief was that in the desert one learned self-discipline, nobility, and freedom. This also gave Mohammad (PBUH) the chance to learn Arabic with pure accent. During this time Mohammad (PBUH) was nursed by Halimah Sadia, a poor Bedouin woman from the tribe of Banu Sa'ad. When Mohammad (PBUH) was five to six years old he was reunited with her. After being reunited with her son, she took him to Yathrib (Madinah) to meet his extended family and introduce him to the city. They spent one month in Yathrib, However, after having traveled only 23 miles from Yathrib towards Makkah, she fell ill. According to reports in her last moments she rested on Mohammad (PBUH)'s lap and tears of Prophet (PBUH) seeing his mother sick and

weak were falling on her shoulders. She saw Prophet (PBUH)'s face, held and smelled his hands and after uttering same instructions she eventually died in 577 A.D. She was buried at Abwa village which is located between Makkah and Madinah. A nurse Umme Aiman& Abdul Mutallib then brought Prophet (PBUH) back to Makkah. Years later, Prophet Mohammad (PBUH) visited her grave. In 7 A.H during the Hudaibiya Umrah, in the sixth year of the Hijrah, the Master of the Universe (PBUH) passed through Abwa once more. With Allah's permission, he visited his mother's grave. Afterwards, he cried out of deep emotion. The companions also cried after seeing his tears of longing and asked, ***"Oh Messenger of God, why are you crying?"*** The Prophet (PBUH) responded, ***"I remembered the compassion and mercy that my mother showed me and that is why I cried".***

Halima Sadia was an Arabic beduoin woman. She was a wet nurse and raised up prophet when he was a child. As it was tradition among all the great families at that time Mohammad (PBUH) was sent into the desert as a baby. The belief was that in the desert one learned self-discipline, nobility, and freedom. This also gave Mohammad (PBUH) the chance to learn Arabic with pure accent. During this time Mohammad (PBUH) was nursed by her. When group of nurses arrived at Makkah and they pickup most of children, she was the last nurse arrived. She found only one orphan, Muhammad. After taking the responsibility of Holy prophet, her life changed and became filled with good fortune and blessings. Her camel start riding fast and she passed her friends. Her goats, camels used to come home full, and over flowing with milk. After two years, Halima had to return Prophet but she requested Amina for more time. She told Amina about the great blessings and Amina was persuaded. After two months, a strange incident happened to prophet. He was playing with his foster brother with the goats at the back of their homes, when two angels appeared. Angels laid down the prophet and opened his chest, took out his heart and washed it until it became purified. His foster brother ran to Halima and told her that Prophet has been murdered. Due to that incident she was afraid, so she returned him to Amina. Halima came to Khadija complaining of her poverty. Khadija gave her 40 sheeps. After prophet's first revelation incident, she and her husband came to prophet and embraced Islam. She died in 8 A.h and was buried in Jannatul Baqi.

Abu Talib was the paternal uncle of holy Prophet (PBUH). He was 30 years older than Prophet (PBUH). After the death of Abdul Muttalib, he was given the charge and responsibility to look after Holy Prophet (PBUH). He also inherited the chiefdom of Banu Hashim after his father's death. He took care of Prophet (PBUH) more than his own sons. He and his wife, Fatima binte Asad, treated the Prophet (PBUH) kindly and preferred the Prophet (PBUH) over their sons. He didn't have food without the presence of Prophet (PBUH). Holy Prophet (PBUH)

accompanied him on a trade visit to Syria and other places. At Basra they both met the monk, Bahira, who predicted that Mohammad (PBUH) would become Prophet. Bahira also instructed him to secure his nephew especially from the Jews. Prophet (PBUH) supported him in Fajar. This was the battle fought between the tribes Banu Kinana and Banu Hawazain in one of the four sacred months. He sided Banu Kinana, so Prophet (PBUH) assisted him during the war by collecting arrows for the beloved uncle. He played an important role in Holy Prophet (PBUH)'s marriage with Hazrat Khadija (RZ). In negotiations for marriage he praised his nephew. Abu Talib said ***"My nephew Muhammad bin Abdullah is the best and greatest man of all the Quraish. Besides, he's better than money because money's perishable. He likes Khadijah and she likes him. By Allah, he will be of great importance. Khadija's dowry is of my money."*** According to some reports it is said that Abu Talib conducted marriage of both. He proved to be a strong supporter of the Holy Prophet (PBUH) in preaching Islam. Although he was an old man, he strongly stood by Muhammad (PBUH)'s mission. He granted tribal security to Prophet (PBUH) in a feast where Prophet (PBUH) invited Banu Hashim. In the era of persecution, despite having immense pressure from the leaders of Makkah, Abu Talib unconditionally supported Prophet Mohammad (PBUH) and never deserted him till his death. He attempted to hold negotiations between leaders of Quraish and Prophet (PBUH) but he failed. The Quraish once threatened him to hand over his nephew to Quraish. Thereafter, he spoke to his nephew and said: ***"Save your soul and don't overburden me."*** The Prophet (PBUH)'s eyes shed tears when he answered: ***"Uncle, by Allah, if they put the sun in my right hand and the moon in my left hand to leave this matter, I will not leave it till Allah supports it or I perish for it."*** The Prophet (PBUH) stood up rubbing his tears. So, he called Prophet (PBUH) kindly, drawing Prophet (PBUH) near and kissing the forehead he said ***"Nephew, go and say whatever you like. By Allah, I'll never leave you alone".*** Watching unconditional support of Abu Talib and steadfastness of Prophet (PBUH) 40 chiefs of Quraish signed a document to boycott Banu Hashim and fixed it to the wall of Kaabah. The Quraish expected Abu Talib to surrender but he had another attitude. He took his tribe to a valley, Shib Abi Talib, between two mountains to protect Prophet (PBUH) from assassination. Prophet (PBUH) shared the news of parchment with him that helped him in negotiations with Quraish to end up restrictions of the Boycott after three long years. He suffered hardships and died in the 10th year of prophethood i.e. ***'Year of Grief'.*** After the boycott was lifted he became very invalid and confined to bed. He was over eighty at that time. During the last moments of his life he invited Banu Hashim and asked them to protect Holy Prophet (PBUH) at any cost.

8 N2012/11/Q5/A

Write about the main points in the lives of Bilal and Abu Sufyan. [10]

- Students are requested to check previous questions for answer.

HAZRAT KHADIJA

1 N2017/12/Q5/A

Khadija bint Khuwaylid was the Prophet's first wife. Write an account of her life in the period she knew the Prophet. [10]

Hazrat Khadija (RZ) was famous for her piety and good character since her childhood and was called Tahira. Before getting married to Prophet (PBUH), she was twice married and widowed. There then she remained widow for a long time and conducted trade in Makkah. Her father who died in in battle of Fajar left great fortunes and business for her. Therefore, she used to send trade caravans to Syria.

She met Prophet (PBUH) when she needed a man to lead her caravan to Syria and earn her profit. Since she was looking for an honest man, many noble men recommended her Mohammad (PBUH). So, she called him and hired him for the purpose of leading her caravan for business. In the journey to Syria, Hazrat Khadija (RZ)'s, slave Mayassara accompanied Prophet (PBUH). This trip was a stunning success. She was told about Prophet (PBUH)'s honesty by her slave Mayassara who greatly praised Mohammad (PBUH)'s virtues and trading skills. It is also said that Khadija (RA) had a dream in which the sun descended from the sky into her courtyard, fully illuminating her home. Her cousin Warqah told her not to be alarmed, for the sun was an indication that the Prophet (saw) would grace her home. At this Khadija (RA) considered proposing marriage to her agent. Many wealthy Quraish men had already asked for her hand in marriage but all had been refused. She married Prophet (PBUH) due to his honesty. Slowly, Hazrat Khadija was more and more impressed by Muhammad (PBUH)'s character and piety. When he was 25, she sent a marriage proposal for Muhammad (PBUH) through her slave girl Nafisa to his uncle, Abu Talib. After consulting his elders Mohammad (PBUH) married her which was conducted by Abu Talib. At that time Hazrat Khadija (RZ) was 40 years old. The Prophet (saw) became financially independent after this marriage. The Holy Quran says: ***"And he found you in need and He made you independent." [93: 7]*** The marriage gave greatest happiness to both. She was very pleased with this marriage, she placed her loving companionship and fortunes at her husband's disposal. Prophet (PBUH) was also very pleased. In his later years he counted the days he spent with her the happiest days of his life. The Prophet (PBUH) said about her ***"the noblest ladies of this world are Marium and Khadijah."***

She supported Prophet (PBUH) after the event of Cave Him When Mohammad (PBUH) encountered the archangel Jibrael (A.S) and was shocked and afraid, she consoled him by her soothing words which helped him greatly. Her love for Prophet (PBUH) is evident from the fact that she didn't sleep the entire night when Prophet (NUM) received apostleship; rather she kept mumbling prayers for her husband all night. Next day she helped him sort his confusions by taking him to her cousin Waraqa bin Naufil who explained the significance of these events and Prophet (PBUH)'s apostleship. Hearing about the new career of Mohammad (PBUH) she immediately believed on him hence became the first Muslim adult female. During the years of persecution she gave Mohammad (PBUH) moral support. She motivated Mohammad (PBUH) to be steadfast on his mission when Prophet (PBUH) used to receive tortures and abuses of Quraish during the years of persecution in Makkah. She also gave him the financial support. She submitted her entire wealth in her husband's services. About her financial support to Prophet (PBUH) the Quran states: ***"And He found you in need, and made you independent. "(93:8) AI-Duha***. She bore him 6 children. There were 2 sons and 4 daughters. None could survive among their 2 sons Hazrat Qasim and Hazrat Abdullah where as their daughters Hazrat Zaynab (RZ), Hazrat Ruqayya (RZ), Hazrat Umme Kulthum (RZ) and Hazrat Fatima (RZ) survived and all got married. She remained loyal to Mohammad (PBUH) even in his most difficult times. After the public declaration when Mohammad (PBUH) was tortured from all sides of Quraish she fully supported her husband financially, morally and showed her unflinching support. Even during the year of Boycott she didn't leave him and continued supporting her husband. She died soon after the Boycott on Banu Hashim was lifted. She was 65 years old when she took her last breath in the 10th year of prophethood, three years before the Prophet (PBUH)'s migration. The Prophet (saw) praised her and remember her in good words. Once the Prophet mentioned Khadija (RA) near Aisha (RA), Aisha (RA) responded: ***"She was not but a such and such of an old lady, and Allah replaced her with a better one for you."***Prophet (saw) replied: ***"Indeed Allah did not grant me better than her; she accepted me when people rejected me, she believe in me when people doubted me, she shared her wealth with me when people deprived me, and Allah granted me children only through her."*** The Prophet (saw) once said:***"Khadija's love is given to me by Allah (swt)".***

2 J2014/12/Q5/A

Write about the life of the Prophet Muhammad's first wife Khadija. [10]

- Same as Question 1

HAZRAT AYESHA

1 J2020/12/Q5/A

Give an account of the life of the Prophet's wife Aisha during the lifetime of the Prophet (pbuh). [10]

Hazrat A'isha (RZ) was born in Makkah 6-7 years before migration to Madinah. She was the daughter of the closest friend of Prophet (PBUH), Hazrat Abu Bakr (RZ).

Prophet (PBUH) married her in Makkah after the death of Hazrat Khadija (RZ). When the death of Hazrat Khadija (RZ) left Mohammad (PBUH) inconsolable, Hazrat Khawla (RZ) gave Prophet (PBUH) the idea of remarrying. She was betrothed to Prophet at the age of six in Makkah and the marriage was consummated in the 2" year of Hijra when she was about nine. Her marriage also strengthened the ties between her husband and father. She helped Muslims in the battle of Uhad. In the second battle against Makkans when women also participated from either side, Hazrat A'isha (RZ) accompanied Prophet (PBUH). She served water to the combatants and also nursed the wounded. She also participated in other combats with women. She spent her youthful years in the company of Holy Prophet (PBUH) and was trained spiritually. Hazrat A'isha (RZ) enjoyed the company of Mohammad (PBUH) and had a more free access to him than anyone else. This also brought spiritual benefits for her as she learnt much from her husband. She proved to be intelligent, quick witted and well informed on religious and historical matters as she absorbed divinely inspired knowledge from the very fountainhead of prophethood. She was given in the Prophet's marriage at such a young age as Allah wanted to store the Ahadith of Holy Prophet (saw) through her. She was the eye-witness of to a number of revelations and had therefore a dear idea of circumstances in which they were revealed. This helped her in interpreting the verses. Prophet (PBUH) had special love for Hazrat A'isha (RZ) and enjoyed her company more than any other of his wives. She was extremely devoted to Prophet (PBUH). Once Prophet (PBUH) said about her ***"A'isha enjoys superiority aver all other women".*** She had a photographic memory and this allowed her to dig herself deeply into the meanings of verses of Quran and Ahadith. It is said that amongst the wives of Holy Prophet (PBUH) she was the most learned. She is given the title ***"Siddiqa"*** because of an incident after which God Almighty testified to her honesty, trustworthiness and purity.

When the Prophet (PBUH) returned victorious from the battle of Bani Al Mustaliq, Hazrat A'isha (RZ) was accompanying him. The camel of Hazrat A'isha (RZ) was led to her house with her small cabin on its bed. To the astonishment of all onlookers Hazrat Aisha (RZ) was not there. So the news spread like fire; and the Prophet (PBUH) and his companions started to search everywhere; after a short while, however, Hazrat Aisha (RZ) was seen riding another camel led by a companion called Safwan Ibn Muattil (RZ). Naturally the pure wife of the Prophet (PBUH) was asked about the reason of her delay. She said; I went to answer the call of nature some time before departure. I had on a valuable necklace that fell from my neck without being aware of it. When I returned to my camel I discovered that it was missing. So I returned to the same place where I went before. When I found my lost necklace and went back I found the caravan was no more there. As I returned to the camp, no one was in sight so wrapped up myself and lied down in the same place feeling that this is the best I can do. For sure, I thought, they will discover my absence and come back to me. As I was in that condition Hazrat Safwan bin Muattil (RZ) passed by me. Seeing me he recognized me and said sadly: ***How could it be that the Prophet's wife is here! What made you lag behind the caravan?*** I kept silent so he brought the camel near me, thus I rode on its back and he led the camel to Madinah. The Prophet (PBUH) heard this account which Hazrat Aisha (RZ) thought to be simple truth; but people spread an evil rumor, especially the hypocrites who started to make up stories against Hazrat Aisha (RZ) the pure. So Hazrat Aisha (RZ) joined her parents who tried to verify the rumors from her. This took place a whole month of adversity until her innocence was declared in Quran. The verses of Surah Nur (24:11-19)***"And there who accused chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun(liars, rebellious, disobedient to Allah)."*** was revealed then to declare her innocence and chastity. Her accusers faced punishment of up to 80 lashes which is the punishment of Defamer in Islam. Many verses of Quran revealed, relate to her.

Once she lost her necklace during camping and the time of prayer was short and water was not available. The people were saying that due to Ayesha (RA) the prayer would be delayed. On this Allah revealed:***"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).***

Truly, is Ever Oft-Pardoning, Oft-Forgiving." [4: 43] A significant mosque in Makkah is named after her. The pilgrims for minor or major pilgrimage often intend from this mosque for their pilgrimage especially the pilgrims of the city of Makkah or those who intend to perform multi Umra in a day/stay. The Prophet (PBUH) spent his last days in her apartment. She remained Mohammad (PBUH)'s favorite wife throughout his life. When he became ill and suspected that he was probably going to die, he began to ask his wives whose apartment he was to stay in next. She nursed Prophet (PBUH) with all the love and care of a devoted wife. For much of the time he (PBUH) lay there on a couch with his head resting on her lap. She used to soften Miswak for Prophet (PBUH) and also on instructions of Prophet (PBUH) she recited verses of Surah Falaq and Surah Nas (Al-Muwadhatain) and blew them onto Prophet (PBUH)'s body. Not long afterwards Prophet (PBUH) took his last breath on her lap, died and was buried in her apartment. She remained a leading figure in the community after the Prophet (PBUH)'s death.

2 J2015/12/Q5/A

Write about the Prophet's wife Aisha during the lifetime of the Prophet. [10]

- Same as Question 1

3 N2011/12/Q5/A

Write about the life of Aisha during the Prophet's lifetime. [10]

- Same as Question 1

WIVES

1 N2018/11/Q5/A

Two of the Prophet's wives were Aisha and Hafsa. Write an account of their lives during the lifetime of the Prophet. [10]

Hazrat A'isha (RZ) was born in Makkah 6-7 years before migration to Madinah. She was the daughter of the closest friend of Prophet (PBUH), Hazrat Abu Bakr (RZ). Prophet (PBUH) married her in Makkah after the death of Hazrat Khadija (RZ). She was betrothed to Prophet at the age of six in Makkah and the marriage was consummated in the 2" year of Hijra when she was about nine. In the second battle against Makkans when women also participated from either side, Hazrat A'isha (RZ) accompanied Prophet (PBUH). She served water to the combatants and also nursed the wounded. She also participated in other combats with women. She spent her youthful years in the company of Holy Prophet (PBUH) and was trained spiritually. She proved to be intelligent, quick witted and well informed on religious and historical matters as she absorbed divinely inspired knowledge from the very fountainhead of prophethood. She was the eye-witness of to a number of revelations and had therefore a dear idea of circumstances in which they were revealed. This helped her in interpreting the verses. Prophet (PBUH) had special love for Hazrat A'isha (RZ) and enjoyed her company more than any other of his wives. Once Prophet (PBUH) said about her ***"A'isha enjoys superiority aver all other women".*** She had a photographic memory and this allowed her to dig herself deeply into the meanings of verses of Quran and Ahadith. It is said that amongst the wives of Holy Prophet (PBUH) she was the most learned. She is given the title ***"Siddiqa"*** because of an incident after which God Almighty testified to her honesty, trustworthiness and purity. A scandal once surrounded Aisha, who was mistakenly left behind during a caravan rest stop on an expedition with the Prophet. She returned to Medina escorted by a young man Safwan who had found her waiting alone. people spread an evil rumor, especially the hypocrites who started to make up stories against Hazrat Aisha (RZ) the pure. So Hazrat Aisha (RZ) joined her parents who tried to verify the rumors from her. This took place a whole month of adversity until her innocence was declared in Quran. This same revelation established the punishment for false accusations of adultery. Once she lost her necklace during camping and the time of prayer was

short and water was not available. The people were saying that due to Ayesha (RA) the prayer would be delayed. On this Allah revealed:***"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, is Ever Oft-Pardoning, Oft-Forgiving." [4: 43]*** A significant mosque in Makkah is named after her. The pilgrims for minor or major pilgrimage often intend from this mosque for their pilgrimage especially the pilgrims of the city of Makkah or those who intend to perform multi Umra in a day/stay. The Prophet (PBUH) spent his last days in her apartment. She remained Mohammad (PBUH)'s favorite wife throughout his life.

Hazrat Hafsa was the daughter of Hazrat Umar (RZ). She was first married to Khunais bin Huzaifa. She became Muslim along with her parents and husband. She was also the one migrated twice along with her husband first to Abyssinia and later to Madinah. Her husband was martyred in the battle of Badr. After her Idda period, Hazrat Umar (RZ) offered her hand In Hazrat Abu Bakr (RZ) and Hazrat Uthman (RZ) but they both refused to marry her. Hazrat Umar (RZ) went to Mohammad (PBUH) to complain about their behavior. Prophet (PBUH) replied ***"Hafsa will marry one better than Uthman and Uthman willl marry one one better than Hafsa."*** Rejoiced father, Hazrat Umar (RZ) accepted the proposal of Prophet (PBUH) for his daughter. She became the fourth wife of Holy Prophet (PBUH) and was married to Prophet (PBUH) around 20 in 2 A.H. This marriage strengthened the ties of Prophet (PBUH) with Hazrat Umar (RZ) and his clan. She made her home together with other wives of Holy Prophet (PBUH). She was welcomed in the house of Prophet (PBUH) by his other wives. Hazrat Sawdah (RZ) and Hazrat A'isha (RZ). She seemed to have become a particular friend of Hazrat A'isha (RZ). She was extremely religious and pious. She used to spend her time mostly in prayer rind fasting. One day Angel Jibrail visited Prophet (PBUH) and narrated him about Hazrat Hafsa (RZ) ***"She is often fasting and worshipping lady and she will be your wife in Paradise too".*** In scholarship and thirst of knowledge, she comes second to Hazrat Ayesha (RA). Hazrat Ayesha (RA) would remark her that***"among the wives of the Prophet (saw) only Hazrat Hafsa (RA) compared with her."*** She accompanied Prophet (PBUH) in farewell pilgrimage and also outlived Prophet (PBUH). She was a keen learner of religious matters. Holy Prophet (PBUH) instructed her in religious and other related topics hence she had become a distinguished teacher, guide and an authority on complicated judicial matters. She is said to be ranked second to Hazrat A'isha in knowledge. She had memorized Quran by heart and narrated at least 60 traditions from Prophet

(PBUH).

2 N2015/12/Q5/A

Write about the lives of two of the Prophet's wives whom he married after the death of Khadija. [10]

Hazrat Hafsa was the daughter of Hazrat Umar (RZ). She was first married to Khunais bin Huzaifa. She became Muslim along with her parents and husband. She was also the one migrated twice along with her husband first to Abyssinia and later to Madinah. Her husband was martyred in the battle of Badr. After her Idda period, Hazrat Umar (RZ) offered her hand In Hazrat Abu Bakr (RZ) and Hazrat Uthman (RZ) but they both refused to marry her. Hazrat Umar (RZ) went to Mohammad (PBUH) to complain about their behavior. Prophet (PBUH) replied ***"Hafsa will marry one better than Uthman and Uthman willl marry one one better than Hafsa."*** Rejoiced father, Hazrat Umar (RZ) accepted the proposal of Prophet (PBUH) for his daughter. She became the fourth wife of Holy Prophet (PBUH) and was married to Prophet (PBUH) around 20 in 2 A.H. This marriage strengthened the ties of Prophet (PBUH) with Hazrat Umar (RZ) and his clan. She made her home together with other wives of Holy Prophet (PBUH). She was welcomed in the house of Prophet (PBUH) by his other wives. Hazrat Sawdah (RZ) and Hazrat A'isha (RZ). She seemed to have become a particular friend of Hazrat A'isha (RZ). She was extremely religious and pious. She used to spend her time mostly in prayer rind fasting. One day Angel Jibrail visited Prophet (PBUH) and narrated him about Hazrat Hafsa (RZ) ***"She is often fasting and worshipping lady and she will be your wife in Paradise too".*** In scholarship and thirst of knowledge, she comes second to Hazrat Ayesha (RA). Hazrat Ayesha (RA) would remark her that***"among the wives of the Prophet (saw) only Hazrat Hafsa (RA) compared with her."*** She accompanied Prophet (PBUH) in farewell pilgrimage and also outlived Prophet (PBUH). She was a keen learner of religious matters. Holy Prophet (PBUH) instructed her in religious and other related topics hence she had become a distinguished teacher, guide and an authority on complicated judicial matters. She is said to be ranked second to Hazrat A'isha in knowledge. She had memorized Quran by heart and narrated at least 60 traditions from Prophet (PBUH).

Hazrat Sawdah was first married to her cousin, Sakran bin 'Amr. They both were the earliest converts and had been a part of the group which migrated to Abyssinia. They were also the first to return but soon after their return her husband died. She had a son by Sakran named Abd Shams (Abdur Rehman) who received martyrdom in Battle of Jalula. Hazrat Khawlah (RZ) suggested Prophet (PBUH) to marry her after the death of Hazrat Khadija (RZ). On this

suggestion, Prophet (PBUH) realized that his heavenly mission demanded much time, but due to him being pre-occupied in household affairs, he could not give enough time to his mission. He (PBUH) therefore, accepted the suggestion and approved Hazrat Khawla (RZ) to negotiate for this marriage as Prophet (PBUH) needed help to look after his children also. Sawdah bint Zam'a (RA) had been the first women to immigrate to Abyssinia in the way of Allah. Her husband had died and she was now living with her aged father. She was a middle aged, with a jolly, kindly disposition, and just the right person to take care of the Prophet's household and family. Prophet (PBUH) married her in Shawwal in the tenth year of prophethood. She became the second wife of Holy Prophet (PBUH) and the first lady to enter the household of the Prophet (PBUH) after the passing away of Hazrat Khadija (RZ). Prophet (PBUH) a months after the death of Hazrat Khadija (RZ) married her in 620 A.D. At the time of marriage Prophet (PBUH) was 50 and she was 55. Like Hazrat Khadija (RZ), she was also a widow when Prophet (PBUH) married her. People were shocked that Prophet (PBUH) married a widow older than him. She looked after the needs of Prophet (PBUH) and his family well both in Makkah and in Madinah. Hazrat Fatima (RZ) and Hazrat Umme Kulthum (RZ) were two orphaned daughters of Prophet (PBUH). Hazrat Sawdah (RZ) loved there so affectionately that no one doubted that she was not their real mother. She had the distinction of emigrating twice. One the Holy Prophet (PBUH) was settled in Madinah after emigration and built accommodation for her in a new mosque, he sent Hazrat Zaid Bin Harith (RZ) and Hazrat Abu Rafia (RZ) in Makkah with some camels and 500 Dirhams to bring all the member of the family. Thus, Hazrat Sawdah (RZ) came to Madinah along with the two daughters of the Holy Prophet (PBUH). Once Hazrat Sawdah (RA) stood after the Prophet (saw) in the night prayer. The next day she said to him: ***"O, the Prophet of Allah! Last night you took so long in you Ruk'u that I apprehend bleeding from my nose."*** She welcomed the Prophet (PBUH)'s other wives in her new accommodation. In Madinah more wives were added in Prophet (PBUH)'s life she warmly welcomed them and settled well. Her conduct towards other wives of Prophet (PBUH) can be understood by her generous give up of her turn to have Holy Prophet (PBUH) with her for a day in favor of Hazrat Aisha (RZ). This was because she knew how much Prophet (PBUH) enjoyed her company. The other wives of Prophet (PBUH) were also pleased with her. Hazrat Ayesha (RZ) mentioned in her regard that ***"I did not wish seeing any women except Sawdah binte Zam'ah if I could be in her skeleton."*** She possessed a pious character and was also helpful for Prophet (PBUH) in his mission. She was extremely generous, simple and pious and distinguished for her sense of duty and obedience. She was a devout person and was very punctual about her hours of prayers. She also had sound knowledge of religious matters. There are five authentic Ahadith attributed to her. She accompanied Prophet

(PBUH) in the Farewell pilgrimage in 10th year of Hijra. She never left her house after Prophet (saw)'s death even for Umrah and Hajj as the Prophet (saw) had asked his wives to spend a retired life after his death.

3 N2012/12/Q4/A

Write about the lives of any two of the following wives of the Prophet: Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint 'Umar and Umm Salama. [10]

- Same as Question 2

DAUGHTERS OF PROPHET

1 N2018/12/Q5/A

Write a detailed account of the lives of the Prophet's daughters, Zaynab and Fatima. [10]

Hazrat Zaynab was the eldest daughter of Holy Prophet (PBUH) form Hazrat Khadija (RZ). She was born 10 years before her father became Prophet. She was married to her maternal aunt's son, Abul Aa's bin Rabi. They had two children, Ali who had died in infancy and Hazrat Umamah (RZ) who was later married to Hazrat Ali (RZ). Her son Ali (RA) was the person who sat with the Prophet Muhammad (saw) on the camel's back at the time of his triumphal entry into Mecca. We read frequently in Hadith about a little girl riding on the back of the Prophet Muhammad (saw) as he prostrated in Salaat; this was Omamah. Her husband didn't become Muslim when she did. Her husband fought against Muslims in the Battle of Badr and was taken as captives. Makkans used to demand him to divorce her but he didn't as he loved her a lot. She sent her mother's necklace for his ransom to Prophet (PBUH). Prophet (PBUH) released him on a condition that he would send Hazrat Zaynab (RZ) to Madinah. On the way to Madinah she was attacked and suffered. Prophet (PBUH) said about her: ***"She is the best amongst my daughters; for my sake she has suffered much."*** She was reunited with her husband when he accepted Islam in 6 A.H. She died in 8 A.H and was buried in Madinah in Jannat ul Baqi. The Prophet led her funeral. Abul'Ass would cry so profusely that the people saw Prophet (saw) himself weeping and calming him down. Abul'Ass would say, ***"By Allah I can't stand life anymore with Zainab"***. He died one year after Zainab (RA) death.

Hazrat Fatima was the Prophet (PBUH)'s fourth daughter and was the youngest one. She was born in Makkah during the first year of Prophet (PBUH)'s mission therefore it is generally believed that she was the first Muslim baby. She helped her father during persecution. She washed Prophet (PBUH)'s head when people in Makkah threw dirt on Prophet (PBUH). After Prophet (PBUH)'s uncle, Abu Lahab, threw filth on him when Prophet (PBUH) was praying at Ka'bah, she removed filth from her father's body and washed his clothes. After Hazrat Khadija (RZ)'s death she was looked after by her step mother Hazrat Sawdah (RZ). She migrated to Madinah with Hazrat Sawdah (RZ) and her sister Hazrat Umme Kulthum (RZ) after the migration of Muhammad (PBUH). Other wives of Prophet (KWH) also loved her greatly and cared for her. Prophet (PBUH) loved her the most. Hazrat Aisha (RZ) reported: ***"Prophet (PBUH) love Fatima dearly, whenever he went on a journey, he came to her first and when he returned her returned to her first, he rose whenever Fatimah come and would make her sit by his side."*** A sign of Prophet (PBUH)'s love and respect

for her prayerfulness is that on one occasion the Prophet (PBUH) said: ***"Among all the women of the world: Mary, Khadija, Asiya and Fatimah are sufficient to emulate (follow)"***. Prophet (PBUH) also said: ***"You are the highest women of the people of paradise, except for Maryam, daughter of Imran'.*** In her physical appearance, she resembled to Hazrat Khadija (RZ) the most and that reminded the faithful about her great mother. In Character, conduct and conversation, she was just like her father. In Madinah, she was married to Hazrat Ali (RZ) in 2 A.H. Many of Mohammad's companions asked for her hand in marriage, including Abu Bakr and Umar. Mohammad (PBUH) turned them all down, saying that he was awaiting a sign of her destiny. Hazrat Ali (RZ) also had a desire to marry her but did not have the courage to approach Mohammad (PBUH) due to his, Hazrat Ali (RZ)'s, poverty. Even when he mustered up the courage and went to see Mohammad (PBUH), he could not vocalize his intention but remained silent. Mohammad (PBUH) understood the reason that he had come to seek Hazrat Fatimah (RZ) in marriage. He suggested that Ali had a shield, which if sold, would provide sufficient money to pay the bridal gift (mahr). Mohammad (PBUH) put forward the proposal from Ali to her, who remained silent and did not protest, which Mohammad (PBUH) took to be a sign of affirmation and consent. She lived nearby Prophet (PBUH)'s house. Hazrat Ali (RZ) had built a house not too far from Muhammad (PBUH)'s residence where he lived with her. However, due to her desire to be closer to her father, a Madinan, Hazrat Haritha bin Noman (RZ), donated his own house to them. In following years, she gave birth to Prophet (PBUH)'s grandchildren. She gave birth to Hazrat Hassan (RZ) and Hazrat Hussain (RZ) in 4 A.H. She also became mother of Hazrat Umme Kulthum (RZ), Hazrat Zaynab (RZ) and Hazrat Mohsin (RZ). Sunnis believe Hazrat Mohsin died in infancy whereas Shias believe he died before his birth and was miscarried. She participated in battles along with her father and husband. In battle of Uhad; she nursed the wounded, offered water to the soldiers and also bandaged Mohammad (PBUH) wounds. She also participated in the capture of Makkah. She led a simple life. Once she asked her father for a Kaneez (servant girl) in order to help her with household chores. Her father asked her if she would like a gift instead that was better than a servant and worth more than everything in the world. Upon her ready agreement, he told her to recite at the end of every prayer the Great Exaltation, Allahu Akbar 34 times, the Statement of Absolute Gratitude, Alhamdulillah 33 times and the Invocation of Divine Glory, Subhan'Allah 33 times totaling 100. This collective prayer is called the Tasbih of Fatima. She is discussed in various places of Quran. According to the commentators, the verse of purification i.e. 33:33 Al-Ahzab, the phrase ***'people of the house'*** is understood to consist Mohammad (PBUH), Hazrat Fatima (RZ), her husband Hazrat Ali (RZ) and their two sons. The second verse i.e. 3:61 Al- Al'e Imran

refers to an episode in which Mohammad (PBUH) proposed an ordeal of mutual adjuration (mubahila) to a delegation of Christians of Najran. Hazrat Fatimah (RZ), according to the ***"occasion for the revelation"*** of this verse, was among those offered by Mohammad (PBUH) as witnesses and guarantors. She accompanied Prophet (PBUH) in farewell pilgrimage. During his last days Prophet (PBUH) foretold her that she would be the first to follow Prophet (PBUH) in paradise among his family members. She outlived Prophet (PBUH) and narrated only 17 or 19 Ahadith. She died in 11 A.H at the age of around 20, six months after her father's death. Her husband, Hazrat Ali (RZ), embalmed her and led her funeral prayer. She requested to cover the bier in a manner that it wouldn't be recognized either it's a bier of man or woman. Hazrat Ali (RZ) following her instructions buried her during night in Jannat al-Baqi. The Islamic community looks into her with great reverence and respect. They give her the title Al-Zahra ***'the Shining One'***. She is considered as one of the leading models for womanhood.

2 J2017/11/Q5/A

Write about the lives of Fatima and any one other of the Prophet's (pbuh) daughters. [10]

- Same as Question 1

3 N2013/12/Q5/A

Give an account of the lives of the Prophet's four daughters. [10]

Zainab: was the eldest daughter of Holy Prophet PBUH. She was born in 5th year of marriage when he was 30. She was married to Abu al-Aas bin Rabi. She had two children, Ali and Umaymah. She became Muslim but her husband did not initially; she stayed behind with him when the other Muslims migrated to Madina. Her husband fought in battle of Badr against the Muslims and was captured. She sent her mothers necklace for his ransom; she returned to her father in Madina while her husband was freed and returned to Makka. Upon returning money to the people of Makka he became Muslim and asked the Prophet to allow him to go back to Zainab; she died a year later. She She died in 8 A.H and was buried in Madinah in Jannat ul Baqi. The Prophet led her funeral. Abul'Ass would cry so profusely that the people saw Prophet (saw) himself weeping and calming him down. Abul'Ass would say, ***"By Allah I can't stand life anymore with Zainab"***. He died one year after Zainab (RA) death. Prophet

(PBUH) said about her: ***"She is the best amongst my daughters; for my sake she has suffered much."***

Ruqayya was the second daughter of Holy Prophet (PBUH) from Hazrat Khadija (RZ) and was born seven years before prophethood. She was first married to Abu Lahab's son, Utba, but later along with her sister she was divorced. When the prophet hood announced, Abu Lahab forced his sons to divorce the Prophet's daughters. He said, ***"Unless you both divorce the daughters of Muhammad (saw), I am not going to see your faces."*** So they did She was then married to Hazrat Uthman (RZ). With her husband she migrated to Abyssinia twice and was in the first batch of emigrants. Later they both migrated to Madinah. The Prophet (saw) said:***"It is the first couple to migrate in the way of Allah after Ibrahim and his wife."*** She had a son named Abdullah who died in 4 A.H. at the age of six, after her death in 2 A.H. After just two years of migration she contracted smallpox and died at the age of twenty-one. Though Hazrat Uthman (RZ) was with her but her father, the Prophet (PBUH) was away for the battle of Badr. She was buried in Jannat ul Baqi.

Umm e Kulthum was the third daughter of Holy Prophet (PBUH) from Hazrat Khadija and was born three years before prophethood. She was also divorced by the son of Abu Lahab, Utaybah, before she went to live with him. When the prophet hood announced, Abu Lahab forced his sons to divorce the Prophet's daughters. He said, ***"Unless you both divorce the daughters of Muhammad (saw), I am not going to see your faces."*** So they did After divorcing her, Utaibah came to the Prophet Muhammad (saw) and used most insolent words to him. The Prophet Muhammad (saw) cursed him by praying: ***"O, Allah! Depute one of Thy dogs to punish him."*** Once Utaibah was accompanying Abu Lahab in a caravan going to Syria, Abu Lahab, Inspite of his disbelief he said to the people: ***"I am afraid of Muhammad (saw)'s curse. Everybody should be very careful of my son."*** They happened to camp at a place which was inhabited by lions. The people piled up all their luggage and Utaibah was made to sleep on top of the pile, while the rest of the people slept around the pile. Then it jumped over the people and reached Utaibah. He gave out a Shriek, but meanwhile the lion had severed his head from his body. She migrated with her step mother Hazrat Sawdah (RZ) to Madinah. Later she married with widower of her elder sister, Hazrat Uthman (RZ). The Prophet Muhammad (saw) said:***"I have given***

Umme Kulthum in marriage to Usman by command." She died in 9 A.H at the age of 25 when her father and husband were away for Tabuk expedition.

Fatima was the youngest daughter and born a few years before prophethood. She was the only daughter to outlive the Prophet. She was upset over the treatment he faced by the Quraysh in Makka. The Prophet showed his affection for her and would visit her before he left on a journey and upon returning. She was married to 'Ali and had two sons and two daughters. Hazrat Aisha (RZ) reported: ***"Prophet (PBUH) love Fatima dearly, whenever he went on a journey, he came to her first and when he returned her returned to her first, he rose whenever Fatimah come and would make her sit by his side."*** In following years, she gave birth to Prophet (PBUH)'s grandchildren. She gave birth to Hazrat Hassan (RZ) and Hazrat Hussain (RZ) in 4 A.H. She also became mother of Hazrat Umme Kulthum (RZ), Hazrat Zaynab (RZ) and Hazrat Mohsin (RZ). Sunnis believe Hazrat Mohsin died in infancy whereas Shias believe he died before his birth and was miscarried. When the Prophet was ill, she was upset that he was dying but happy when he told her she would be joining him soon. She died in 11 A.H at the age of around 20, six months after her father's death. Her husband, Hazrat Ali (RZ), embalmed her and led her funeral prayer. She requested to cover the bier in a manner that it wouldn't be recognized either it's a bier of man or woman. Hazrat Ali (RZ) following her instructions buried her during night in Jannat al-Baqi.

GRANDSONS OF PROPHET

1 J2012/12/Q5/A

Outline the main events in the lives of the Prophet's grandsons al-Hasan and al-Husayn. [10]

Hazrat Hassan was the elder son of Hazrat Ali (RZ) and Hazrat Fatima (RZ) and the grandson of Holy Prophet. He was born on 1st Ramadan 3 A.H. in Madinah. He was named 'Hassan' meaning 'the beautiful one' by the Holy Prophet (PBUH). It is reported that the name was never used in pre-Islamic period and Hazrat Jibrail asked Prophet (PBUH) to name him as Hassan. Also known as Shabbar, which in Hebrew language means ***'handsome'***. This name is based on name of Hazrat Haroon (A.S)'s son. Prophet (PBUH) loved him greatly, Different stories of Prophet (PBUH) are there which shows Prophet (PBUH)'s love for him i.e. allowing his grandson to climb on his back while Prophet (PBUH) was prostrating. He would often be seen sitting in the Holy Prophet (PBUH)'s lap, along with his younger brother and Usama bin Zaid (RZ). Once when Prophet (PBUH) was carrying him on his shoulders the Prophet (PBUH) said: ***"Oh Allah! I love him, so I beseech You to love him."*** Events are also narrated when Prophet (PBUH) interrupted his sermon and came down from Minbar i.e. pulpit to pick him up when he tripped over. Hazrat Mohammad (PBUH) and Hazrat Ali (RZ) were his only teachers. He learnt newly revealed verses by heart as Mohammad (PBUH) recited them to him. The rule of prohibition of alms for Prophet (PBUH)'s family was established in an event related to him. Once Prophet (PBUH) was distributing dates of Zakat inside the mosque, he attempted to eat one whereupon Prophet (PBUH) asked him to take it out of his mouth. Followed by this the Prophet (PBUH) said: ***"Verily these alms (Zakat) are only the impurities of men and they are not lawful for Mohammad or for the family of Mohammad". (Muslim)*** He was 8 years old when Muhammad (PBUH) passed away. His mother also died six months later. Thus, he was living under the guidance of Hazrat Ali (RZ) for the remaining years of his boyhood. He served the caliphs with loyalty. In the rule of Hazrat Uthman (KZ), he tried to help the caliph during the besiege of the caliph's house. He was sent by Hazrat Ali (RZ) several times with food and water supplies to help the caliph. During Hazrat Ali (RZ)'s caiiphate he took part in all battles. He brought forces from Kufa on his father's orders to reinforce Hazrat Ali (RZ)'s army against Hazrat Aisha (RZ), Hazrat Talha (RZ) and Hazrat Zubair (RZ). He actively participated along with his father in battles of Camel, Siffin and Nahwarwan. He also held charge of the Bait-ul-Maal. After Hazrat Ali (RZ)'s martyrdom, he was ascended to the office of caliphate supported by 40,000 supporters. Besides being Imam, he also occupied the function of Caliph for about six months, during which he

administered the affairs of the Muslims. Hazrat Muawiya (RZ) was found gathering his forces on the Iraq-Syria border. When he attempted to rally his lraqi troops for battle with Hazrat Muawiya (RZ) on the Iraq-Syria border, it became evident his supporter had turned away from him. Thus, deserted by most of his supporters, he signed a peace treaty with Hazrat Muawiya (RZ) to prevent bloodshed of the Muslims of two opposing camps. Ameer Mu'awiyah (RA) not only accepted the offer but also sent a blank cheque, so to say, for a settlement in accordance with the terms of Hasan (RA), who laid down the following conditions: ***The tax collections from the province of Ahwaz shall be paid to Hasan (RA), A grant of two million dirham shall be paid annually to Hussain (RA), his younger brother, Banu Hashim shall be preferred in the distributions of allowances and grants, A general amnesty shall be declared for all who took part in the Battle.*** This was in accordance with the Prophecy of the Holy Prophet (saw) about Hasan (RA) when he had said, ***"Through my son Hasan, Allah will bring about peace between tow warning factions of Muslims."*** Thus, he announced his abdication in the Masjid-e-Nabvi and retired in Madina, Sunnis believe that the treaty he asked Hazrat Muawiya (RZ) to rule the empire as per the teachings of Quran and Hadith. He also decided terms pertaining to the security of his family. Whereas, Shias believe treaty was agreed with the clause that Hazrat Muawiya (RZ) would later transfer power to his younger brother, Hazrat Hussain (RZ). He married nine women and had many children. One of his wives was Joda bint Ash'as. Her father had been an enemy of Hazrat Ali (RZ)'s family. He died due to poison. Joda attempted to poison him and on the 3rd attempt Joda she succeeded. Due to the poisoning he died within hours. Shias believe, Joda was bribed by Hazrat Muawiya (RZ) as Hazrat Muawiya (RZ) saw him as an obstacle in his Dynasty. Sunni believe, she poisoned him due to her father's rivalry with Hazrat Ali (RZ). He received martyrdom in 50 A.H and was buried in Jannat-ul-Baqi. During all the ten years of his Imamat, he lived in condition of extreme hardship and under persecution, with no security even in his own house. In human perfection, he was like his father and a perfect example of his noble grandfather.

Hazrat Hussain was the younger son of Hazrat Ali (RZ) and Hazrat Fatima (RZ), He was born on 3rd Sha'aban, 4 A.H. He was named 'Hussain' meaning 'the little beautiful one' by the Holy Prophet (PBUH). It is reported that the name was never used in pre-Islamic period and Hazrat Jibrail asked Prophet (PBUH) to name him as Hussain. He is also known as Shabbir, which in Hebrew language means ***'the patient'***. This name is based on name of Hazrat Haroon (A.S)'s second son. Hazrat Fatima (RZ) became ill after bearing him. Hence, he was given to Umm-e-Fazal for nursing. He resembled the Holy Prophet (PBUH) the most. Prophet (PBUH) loved him greatly, different stories of Prophet (PBUH) are there which shows Prophet (PBUH)'s love for him i.e. allowing his grandson to climb on his back while Prophet (PBUH) was prostrating. He would often be seen

sitting in the Holy Prophet (PBUH)'s lap. Once when he was climbing on Prophet (PBUH)'s back, Hazrat Umar (RZ) said: ***"Your mode of transport is the most splendid".*** Prophet replied: ***"Umar! The passenger is also very splendid."*** Prophet (PBUH) is also reported to have said: ***"Hussain belongs to me, and I to him, May Allah love him who loves Hussain".*** He was about seven years old when his maternal grandfather died. So he was then groomed in the special company of Hazrat Ali (RZ). He served faithfully all the Caliphs of Islam including his father, then his brother the 5th caliph of Islam. He was sent to aid Hazrat Uthman (RZ) when the caliph's house was besieged by the rebels. He then participated in Battles of Camel, Siffin and Naharwan in his father's rule. After Hazrat Ali (RZ)'s assassination he was reluctant to accept Hazrat Hassan (RZ)'s renunciation of the caliphate. He spent most of his life in scholarly activities as it also befits him from his scholarly father and grandfather. Shias revere him as the third imam in the chain of twelve Imams. They believe, on his deathbed Hazrat Hassan (RZ) handed over the charge of Imamat to him. Thus they count him as infallible i.e. Masoom or sinless and they also credit different miracles to him. He opposed the election of Yazid. Hazrat Muawiya (RZ)'s son, Yazid, succeeded to his father in the office of Caliphate in 60 A.H. at Damascus. He did not swear allegiance to Yazid. He then left for Makkah, as he did not want Yazid to cause bloodshed in Madinah. A deputation of the people of Kufa asked him to come to the rescue of the faith. He sent his cousin Muslim Bin Aqeel to Kufa to assess the situation. The event occurred towards the end of 60 A.H. For nearly four months he stayed in Makkah for refuge. Hussain believed that the succession of Yazid was an attempt to establish an illegitimate hereditary dynasty. Many of Hussain's friend in Makkah – Abd Allah ibn al – Zubaiyr the gransdson of the first caliph Abu Bakr (RA), Abdullah ibn Umer the son of the second caliph Umar (RA). And Abdullah ibn Abbas – Hussain bin Ali (RA) to make Makkah his base and fight against Yazid from Makkah. Hussain (RA) had lot of support in Makkah and Medina and they advised him not to go to Kufa in Iraq. The religious attitudes of the Ummayyad and also inspired the people in Kufa to believe that leadership of the Muslim community belonged to the descendent of Prophet Muhammad (saw), so they urged Hussain (RA) to join them and come to Kufa to establish his caliphate. As he prepared for the journey to Kufa, asked him to leave the women and children in Makkah. ***"Under the slightest pressure the Kufis would change their loyalities."*** The three Ibad Allah warned Hussain (RA) but he appeared to have taken a firm decision. So he brushed aside all their pleadings and warnings, and decided to proceed in Kufa, placing his confidence in Allah (swt). For he acted in the true spirit of Allah's and His Prophet's (saw) command:***"So when you have decided (on a course of action) repose your confidence in Allah (swt)." (Aal e Imran 3: 159)*** In Kufa, thousands paid homage to him through Hazrat Muslim (RZ). Only

when Muslim bin Aqeel had dispatched a letter asking him to come over to Kufa, Hazrat Muslim (RZ) saw the treachery by the Kufans. His cousin was captured by the new Umayyad's governor of Basra and Kufa, ibne Ziyad, and martyred. As almost all the leaders of Kufa had been bribed, ibne Ziyad took strict measures against his supporters in Kufa, who were terrified. He had already left Makkah for Kufa with members of his family and close supporters. Leading Muslims advised him against this, and people he met on his journey counselled him to return but he didn't slop. On his way to Kufa, he heard the news of Hazrat Muslim bin Aqeel (RZ)'s assassination. At this stage, large numbers of his companions began to desert him. However, he proceeded towards Kufa as before and became determined when he came to know that forces were sent against him. Yazid's army surrounded his camp at Karbala, near the River Euphrates. Soon all water supplies to the camp of the Imam were cut. When he decided to fight the enemy's army and announced that the ultimate end was near, many people defected. Soon, he was left with only 72 faithful companions. By 10th Muharram, all of his companions were slain. Giving the charge of Imamat to his sick son, Hazrat Zain-ul-Abideen, he went back to the battlefield. He was wounded from head to feet. When he died, his head was cut off and taken to Yazid's court. He refused to accept the unjust rule of the Ummayyads even though his refusal caused him a lot trouble and pain but he laid an example for all the people that they should never bow down against evil and shortage of strength and supplies should not stop them. Thus, Hazrat Imam Hussain (RZ) won an everlasting victory against the forces of evil.

2 J2009/12/Q5/A

Write accounts of the lives of the Prophet's two grandsons al-Hasan and al-Husayn. [10]

- Same as Question 1

BROTHERHOOD

1 N2020/12/Q5/A

Write about the brotherhood in Madina that developed between the Helpers (Ansar) and the Emigrants (Muhajirun). [10]

In Makkah the growing persecution and opposition had become unbearable for the Muslims. Their properties, lives and families were in danger of becoming victim to the Quraish's revenge. After the command of migration by Allah to a secure place, the Makkan Muslims moved towards Madinah and became known as the emigrants (Muhajirin). In Islamic terminology, the emigrants (Muhajirin) were the ones who migrated from Makkah to Yathrib later named as Madinah on the call of Prophet Mohammad (PBUH). Running away from the hardships few Muslims first migrated to Abyssinia but majority who are called Muhajirin migrated to Madinah in 13th year of prophethood i.e. 622 A.D. During this migration some emigrants (Muhajirin) left with their sons, daughters, wives or husbands while some of the others had to go through the difficult journey alone. Most of them had left all their properties, possession & fortunes in Makkah and now were penniless. This bravery and extreme trust on Allah as well as their reward is mentioned in the Quran in the following verse: ***"Those who believe, and emigrate and strive with might and main in Allah's cause with their good and their persons have the highest rank in the sight of Allah: They are the people" (9:20) Al-Tawba.*** Thus, the emigrants (Muhajirin) were among one of those great Muslims who gave up all the worldly things on call of their leader Prophet (PBUH) proving their trust on Allah, loyalty with Prophet (PBUH) and occupied a high position in the life hereafter.

In general, Ansars means the helpers but in Islamic history Ansars were the helpers of the Muhajirin who assisted them in their difficult time. They were actually among the two Madinite tribes; Aws and Khazraj who had migrated to Yathrib (Madina) in the twilight of the Himyarite Empire. They had previously visited Makkah and invited Prophet (PBUH) and his followers to their city and accepted that their town should become Madina tun Nabi. They also invited Prophet (PBUH) to fulfill the absence of a leader and to end the enmity amongst them which was successfully done by Prophet (PBUH) after his arrival. On the arrival of emigrants in Madinah, the emigrants were totally bankrupt and shelter less at that time they were helped by the helpers (Ansars). Prophet established brotherhood amongst the Muhajirin and the Ansars and paired each one of the Muhajirin with one of the Ansars. Prophet (PBUH) himself took Hazrat Ali (RZ) as his brother. In this way the Madinites provided protection & material assistance to their Makkan brothers in faith. They divided their property with

the Muhajirin and some even divorced some of their wives so that their Muhajirin brothers who had left their family back home could settle and start a new life. They stood by the Prophet in every up and down, even though it had not been decided in the pledges of Aqaba they still helped the Muhajirs in battles. This act of theirs is appreciated by the Prophet (PBUH) in the following words: ***"If the people took one path and the Ansar another, I would choose the path of the Ansars."*** Along with the Muhajirin, they too made tremendous contribution to the spread of Islam by conquest and preaching.

Muhajirin had left their homes and property and now they had no means of livelihood, so the Prophet (PBUH) laid an obligation on the Ansars to support the Muhajirin. Each male emigrant was to be paired up for the sharing of food and shelter until the Muhajir could settle on his own and set up his own home. Like Hazrat Abdur Rehman ibne Auf who was paired with Hazrat Saad bin Rabi (RZ). Hazrat Saad (RZ) helped Hazrat Abdur Rehman (RZ) to establish the business of butter and cheese. Abdur Rahman bin Awf were made brothers and Sa'd was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying ***'direct me to the nearest marketplace so that I may make my fortune with my own hands.'*** Similarly, Hazrat Abu Bakar (RZ) was paired with Hazrat Kharijah (RZ), Hazrat Umar was paired with Hazrat Mohammad ibn Maslamah (RZ) and Hazrat Saeed bin Zaid was paired with Hazrat Ubay bin Kaab (RZ). Few companions despite being paired didn't take financial aid of their Ansari brothers. As they were financially strong. Example of such Muhajirin is Hazrat Uthman (RZ) who bought the house of his own and Hazrat Talha (RZ). Prophet (PBUH) and his household were the only exception from this as he was not willing to show favoritism to any one clan. Thus, to set up example and to avoid favoritism Prophet (PBUH) paired himself with the member of his clan i.e. Hazrat Ali (RZ). Prophet said to Hazrat Ali (RZ), ***"You are my brother in this world and in the next".*** The Holy Quran and Hadith entitle this relation as 'Muwakhat or Brotherhood'. After this unique sympathy and kindness was encouraged by Prophet (PBUH), Prophet (PBUH) also motivated Ansars in particular to be generous to their brothers. n this tie, the teaching of Islam that ***'Every Muslim is the brother of every other Muslim'*** was put into the test for the first time, in the territory of Madinah between the Emigrants and the Helpers. In this every Muslim was to treat the other equally with kindness and sympathy regardless of their races or color. All the tribal values and differences were dissolved by the Prophet (PBUH). Muslims were reassured about their actions through the revelations of a few verses of Quran. The verses are as follows: "***Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another....." (8:72.) AI-Anfal.*** Thus, certain obligations

were laid down by the Prophet under Divine guidance at the establishment of brotherhood which were eagerly fulfilled and accepted by the Muhajirin and the Ansars. The communities did extremely well to fulfil the teachings established by the Prophet (PBUH). With reference to Divine instructions. Their behavior towards each other has become a model for all the generations to come to establish a society with rights, value and respect for everyone individual.

2 J2019/11/Q5/A

In Madina, the Helpers (Ansar) and Emigrants (Muhajirun) were made brothers. Give an account of the main developments of this relationship. [10]

- Same as Question 1

3 N2018/12/Q4/A

The Prophet Muhammad migrated to Madina from Makka. Write about the Ansar and the Muhajirun and the way they helped each other. [10]

- Same as Question 1

4 J2015/11/Q4/A

The Prophet paired Muslims from Makka and from Madina after the migration (hijra). Give examples to show the character of the relationship between various Emigrants and Helpers. [10]

- Same as Question 1

SCRIBES

1 J2017/12/Q5/A

Outline the tasks performed by the Prophet's scribes during his lifetime. [10]

Scribes were the closest companions of Prophet (PBUH) and those learned ones who used to write down treaties, letters, response of letters and most importantly revelations for Prophet (PBUH). They were 34 in numbers and according to some reports they were 14 or 10. Few include Banat Abu Bakr (RZ), Hazrat Umar (RZ), Hazrat Uthman (RZ), Hazrat Ali (RZ), Hazrat Muawiya (RZ), Hazrat Abdullah bin Masud (RZ), Hazrat Ubay bin Kaab (RZ), Hazrat Zaid bin Thabit (RZ) etc.

The Holy Quran was written completely during the lifetime of Prophet Mohammad (PBUH). Though it was not completed in one text or book form but written records were prepared by companions of Mohammad (PBUH) called scribes. They wrote down portions of Quran on various materials. These included animal skins, bones, stone and palm leaves etc. Whenever Prophet (PBUH) received revelations, they were imprinted on his heart. Later, he (PBUH) shared revelations with his companions by dictation. The proof of his dictation is mentioned in the following words of Quran: ***"And they say: 'Tales of the ancients, which he bus caused to be written, and they are dictated before him morning and evening'." (25:5) Al- Furqan.*** There was always a scribe on hand to take down a revelation from the Prophet (PBUH). As revelations could be revealed at any time on Prophet (PBUH), therefore there used to be at least a companion with Prophet (PBUH) to put down the revelations. This means, Prophet Mohammad (PBUH) also ensured the authenticity of writings. For this he (PBUH) used to ask his scribes to read them back to Prophet (PBUH) what they had written. If he (PBUH) found it correct he approved it else he rectified the errors. Moreover, those companions who kept a private record of the text of the Quran confirmed the authenticity and accuracy of their records by reading them out to Prophet Mohammad (PBUH).

Prophet (PBUH) was also guided about the sequence of revelations by Allah through Angel Gabriel. He (PBUH) likewise instructed his scribes to keep chapters and verses in sequence. Thus, they re-ordered the revelations and inserted new ones as the Prophet (PBUH) directed them to. For example Surah Alaq which was the first revelation wasn't revealed completely in cave Hira. When the remaining verses of Surah Alaq were revealed, Prophet (PBUH) instructed his companions to add up the verses with those five verses revealed before in cave Hira. Hazrat Zaid bin Thabit (RZ) said: ***"I used to write down***

the revelation for the Holy Prophet (PBUH). When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He (PBUH) used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore. When I finished writing, he (PBUH) would say 'Read!' and I would read it back to him. If there was an omission or error he (PBUH) used to correct it and then let it be brought before the people." Prophet (PBUH) also arranged the text of Quran in a systematic order till the end of the chain of revelations. Hazrat Zaid bin Thabit reported, ***"We used to record Quran from parchments in the presence of Messenger of Allah."***

Some of them were the official scribes who wrote down letters for Prophet (PBUH) like Hazrat Zaid bin Thabit (RZ) and Hazrat Ubay bin Kaab (RZ). Some other became scribes because they kept their own personal copies of revelations. One such was Hazrat Abdullah bin Amr bin Al A'as. He once sought Prophet (PBUH)'s permission: ***'May I write down everything I hear from you in the states of contentment and anger?'*** The Prophet (PBUH) replied, ***'Yes, for I speak nothing but the truth.'***

2 J2014/11/Q5/A

Write briefly about the tasks carried out by the Scribes of the revelation at the time of the Prophet. [10]

- Same as Question 1

LEVELS IN 4 MARKS QUESTIONS

LEVEL	MARKS	DESCRIPTION
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

HAZRAT ABU BAKR

1 J2020/11/Q5/B

Abu Bakr used his wealth to help others. How can Muslims follow his example today? [4]

Muslims can use their wealth for good. Islam teaches us not to pursue worldy wealth, but use it to attain eternal wealth in the form of Jannah. Muslims who have money should ensure they spend their wealth for betterment of their community. Wealthy muslims can spend their money on expanding masjids, or spend their money on providing healthcare for those who can't afford it. Wealthy muslims can spend on educating the underprivileged children of the community, to help them grow as responsible. Wealthy muslims can spend their wealth in providing lawful ways of employement for the unemployed. They could provide the basic necessities for people like water well for free, and distribute food to the locals affected by the famine and natural disasters.

2 J2018/11/Q4/B

How can Muslims use the example of Abu Bakr in showing loyalty to their friends and colleagues? [4]

Muslims can use the example of Abu Bakr to show loyalty to our friends and colleagues in many ways. Firstly, we should offer help and support to your friends when they need it, even if you do not get something back in return, rather doing it just to make them happy just as Abu Bakr helped prophet in his new mission. Secondly, we should be honest with them, and do not try to hide things from them. Thirdly, we should help them when they need help in a project or work. Fourthly, we should be there to support them when they are in a time of difficulty just as Abu Bakr saved prophet from snake in cave of Thawr. Lastly, we should be upporting them when others are hurting/making fun of them, and not remaining silent just as Abu Bakr saved prophet when Quraysh man tried to strangle prophet. Moreover, If we see them going astray we should guide them back. Not only this, if our friend and colleague need finance for the betterment of society so we should provide them as Hazrat Abu Bakr donated full wealth in Tabuk.

3 **N2014/11/Q5/B**

What lessons can Muslims learn from Abu Bakr's conduct in this period, and how are these lessons relevant now? [4]

Firstly, we should offer help and support to your friends when they need it, even if you do not get something back in return, rather doing it just to make them happy just as Abu Bakr helped prophet in his new mission. Secondly, we should be honest with them, and do not try to hide things from them. Thirdly, we should help them when they need help in a project or work. Fourthly, we should be there to support them when they are in a time of difficulty just as Abu Bakr saved prophet from snake in cave of Thawr. Lastly, we should be upporting them when others are hurting/making fun of them, and not remaining silent just as Abu Bakr saved prophet when Quraysh man tried to strangle prophet. Moreover, If we see them going astray we should guide them back. Not only this, if our friend and colleague need finance for the betterment of society so we should provide them as Hazrat Abu Bakr donated full wealth in Tabuk.

4 **N2010/12/Q4/B**

Why was Abu Bakr given the title 'Saviour of Islam'? [4]

Contributions of Hazrat Abu Bakr kept the community together. His belief in journey of Mairaj motivated and inspired many to trust Prophet Muhammad. He saved Prophet from snake in Cave of Thawr when they were migrating to Madinah. His unconditional trust and support for Prophet at Treaty of Hudaibiya and calming Hazrat Umar kept the community together. By donating full wealth at Tabuk, he inspired many by contributing generously. He was the one who held community when prophet died. He was the one who helped muslims to reaize that Muhammad is the messenger of Allah and a common human being who is bound to taste death. Due to this acts, he saved Islam.

HAZRAT UMAR

1 J2015/11/Q5/B

What lessons can Muslims learn from 'Umar's conversion? [4]

Hazrat Umar was strong enemy of Islam. His conversion meant that Quran was able to affect a man who was seemingly an enemy to Islam; so muslims should try to continue preaching and spreading Islamic message even if people they are preaching to seem like enemies. His conversion showed that he was not afraid of anyone. Muslims today should also try to be open and confident about their faith and should not hide it out for the fearof hate. His conversion also teaches us that Allah accepts all our rightful invocations (Dua). As prophet prayed to Allah for the conversion of Hazrat Umar and Allah accepted the prayer.

2 J2013/12/Q5/B

Why was 'Umar's conversion important for the early Muslims? [4]

The conversion of the Hazrat Umar (RZ) held great significance in the history of Islam. His conversion brought strength to the Islamic community. Followed by his conversion Muslim could not be targeted and tortured easily. It also raised morale of Muslim and gave them confidence. His conversion brought courage among the Muslims and those who used to hide their newly accepted faith revealed it openly when Hazrat Umar (RZ) announced about his conversion in public. It was due to Hazrat Umar (RZ)'s conversion that Muslim first time prayed at Ka'bah openly. He after seeking permission from Holy Prophet (PBUH), the following day let Muslims emerged from the house of Arqam and wen to Ka'bah in two lines among which one led by Hazrat Umar (RZ). Then at Ka'bah Muslims prayed openly.

3 N2009/12/Q4/B

In what ways did the conversion of 'Umar help the young Muslim community? [4]

The conversion of the Hazrat Umar (RZ) held great significance in the history of Islam. His conversion brought strength to the Islamic community. Followed by his conversion Muslim could not be targeted and tortured easily. It also raised morale of Muslim and gave them confidence. His conversion brought courage among the Muslims and those who used to hide their newly accepted faith revealed it openly when Hazrat Umar (RZ) announced about his conversion in public. It was due to Hazrat Umar (RZ)'s conversion that Muslim first time

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HAZRAT USMAN AND ALI

1 N2019/12/Q5/B

From 'Ali's early life, what lessons can young people learn about their role in the community? [4]

Lessons could be that they should not shy away from the truth and that their age does not mean they cannot make right and mature decisions. They should follow the guidance of trustworthy people but know that they also can have the strength to play an important role in the community even at a young age. They should look to keep themselves in good company to be able to make the right decisions. If a young person is able to lead the community because he is knowledgeable, whether it be in prayer or guiding others, then he should not be prevented from doing so due to his age. Young people can also be role models for others.

2 N2016/12/Q5/B

''Uthman was known to be generous with his wealth.' How can Muslims now apply the trait of generosity? [4]

Muslims can use their wealth for good. Islam teaches us not to pursue worldy wealth, but use it to attain eternal wealth in the form of Jannah. Muslims who have money should ensure they spend their wealth for betterment of their community. Wealthy muslims can spend their money on expanding masjids, or spend their money on providing healthcare for those who can't afford it. Wealthy muslims can spend on educating the underprivileged children of the community, to help them grow as responsible. Wealthy muslims can spend their wealth in providing lawful ways of employement for the unemployed. They could provide the basic necessities for people like Hazrat Usman provided water well for free, and distribute food to the locals affected by the famine and natural disasters. Even, if they do not have much money, Muslims can be generous with what they have by giving a meal to someone, or giving some of the clothes to the destitute.

LEADING PERSONALITIES

1 J2019/12/Q5/B

Hamza ibn Abd al-Muttalib showed loyalty to the Prophet. How can Muslims show loyalty in their everyday lives? [4]

Muslims can show loyalty in their every day lives in many ways. First of all, they can show loyalty to their faith by not giving up their faith in difficult times and situations. Secondly, they can show loyalty to the government by showing up all their assets and paying all types of taxes. Thirdly, they can show loyalty to their boss by working in their respective timings and by giving their full efforts in work. Fourthly, they can show loyalty to their relatives, neighbours by not sharing their secrets with others. Moreover they can show loyalty to their friends by always being there for them when they need it or standing up for them. They can show loyalty to their families by helping them even when they do not always want to.

2 J2018/11/Q5/B

From these relationships (Halima and Abu Talib), what can be learnt about keeping family ties? [4]

As in the case of Halima, blood relations are not the only ones that have to be given love and time, as the Prophet (pbuh) always respected and visited Halima. Moreover, we also learnt that if someone upbrings us so we should give them respect same as we give to our parents. Not only this, if our guardians come for help so we should help them as Prophet helped Halima Sadia by giving 40 sheeps. Also, non-Muslim relations should not be severed, but given the same respect as you would other relatives, as the Prophet (pbuh) showed in the case of Abu Talib. We learn that if our religion is not same as our relative so instead of being harsh we should help them in difficult times as Abu Talib provided safe place to Prophet in persecutions. And also provided tribal security to prophet. And Prophet also gave him high respect. Furthermore, we should respect our guardians and should give them high regard.

3 N2017/11/Q5/B

In your opinion, what is the significance of the Prophet encouraging the liberation of Bilal and Salman from slavery? [4]

As slavery was permitted, it was to show that there is a preference for people to be free, and if you can aid in freeing someone you should. It was also to show that even though someone had been a slave, or was from another land/country, that their status in faith was the same as everyone else, and that they should be treated equally. The equality of humans and their place in the ummah is emphasised over their colour, ethnicity or background. These former slaves were given prominence in the community to highlight this equality. This is significant for Muslims now who may not treat other Muslims the same because of their background, ethnicity or social status.

4 J2016/12/Q5/B

Many of the people who had been enemies of the Prophet accepted Islam. What lessons can Muslims learn from this? [4]

Islam is a beautiful religion; the world have never seen the kind of patience that Islam brought along. Their conversions show the importance of forgiveness in Islam, and that anyone, even if once an enemy of Islam, can become one of God's servants. This means that people should not judge others, or be cruel to them, as it is just as possible for them to become Muslim as anyone else. Or, that people should know that no matter what they have done in their lives, if they are sorry for what they have done then they can be forgiven by God. Wahshi and Hind are good examples of those who became Muslim. Therefore, we should keep preaching non-muslims pointing out the fact that if they change their past sins will be washed.

5 N2014/12/Q5/B

In your opinion, can Muslims today learn anything from Abu Sufyan's involvement with the Prophet? [4]

In my opinion there are various things we can learn from the interaction of Prophet (PBUH) and Hazrat Abu Sufyan (RZ). Firstly, it teaches us to treat the Non-Muslims in a good manner. The Prophet (PBUH) dealt him with kindness and humbleness that despite being the enemy he never complained of Prophet (PBUH)'s character even he sent praises of Prophet (PBUH)'s conduct to

Heraclius. This means, treating a non-Muslim in a good manner can affect his heart anytime to understand the virtues of Islamic faith by observing the behavior of believers. So we should not be harsh and offending towards the non-Muslims even if they are enemies. We need to be nice to the non-Muslims like Mohammad (PBUH) as they can be part of our community in the future. Thus, no matter how they treat us we should treat them in the best possible way in order to attract them towards our faith and toenable them to see the virtues of our religion. Secondly, we learn to respect the new converts. The teachings of Hazrat Mohammad (PBUH) sayings and actions both, are evident to understand that the sins of a new Muslims are wiped out on accepting Islam. So we should accept new converts as equal to us in faith. We should not look down on new Muslims no matter what their background is. We should also not try to bring their past as evidence to accuse them or to embarrass them.

6 J2014/11/Q4/B

Did the role of Abu Talib help strengthen the early Muslim community? Give reasons for your answer. [4]

Yes, the role of Abu Talib helped to strengthen the early Muslim community. Firstly, He was the one who announced tribal security and protection for Prophet (PBUH) which was one of the vital elements for the survival of Mohammad (PBUH) amongst his blood thirsty enemies like Abu Lahab, Abu Jahal, Utba and A'as bin Wail etc. The survival of Prophet (PBUH) and his guidance for the community helped the community to grow gradually and eventually to carry out their mission. When Quraish offered bribes to Prophet (PBUH), the Prophet (PBUH) refused. In return, Abu Talib supported the Prophet (PBUH) and clearly told the Quraish he wouldn't ask his nephew to abandon his mission. This too helped Prophet (PBUH) and his community to strengthen and to keep growing in the society of Makkah by influencing the hearts of others. Abu Talib's love and generosity provided moral and emotional support to Prophet (PBUH) and helped him feel more motivated towards his mission. Abu Talib allowed Muslim community to live in Shib Abi Talib during the years of Boycott. This gave the community a place of shelter in a time of immense difficulty. This allowed the community to stay together during the hardships and to be determined to achieve their objective. If he hadn't allowed the Muslim community to stay there, the Muslims would have been dispersed which could have made the community weak.

7 N2012/11/Q4/B

What can these relationships teach Muslims today about family ties? [4]

As in the case of Halima, blood relations are not the only ones that have to be given love and time, as the Prophet (pbuh) always respected and visited Halima. Moreover, we also learnt that if someone upbrings us so we should give them respect same as we give to our parents. Not only this, if our guardians come for help so we should help them as Prophet helped Halima Sadia by giving 40 sheeps. Also, non-Muslim relations should not be severed, but given the same respect as you would other relatives, as the Prophet (pbuh) showed in the case of Abu Talib. We learn that if our religion is not same as our relative so instead of being harsh we should help them in difficult times as Abu Talib provided safe place to Prophet in persecutions. And also provided tribal security to prophet. And Prophet also gave him high respect. Furthermore, we should respect our guardians and should give them high regard. For Aminah, we learnt that Muslims should not forget their parents after they are gone and pray for them. Despite not having spent a lot of time with his mother he still had an emotional attachment to her in particular when he visited her grave.

8 N2012/11/Q5/B

What can be learnt from Bilal's role in the Islamic community? [4]

We learn many lessons from Bilal's role in community. We learn that Islam is equal for everyone. His ethnic background was not a hindrance in his status as a companion of the Prophet, and so racial equality should be practised amongst Muslims of all communities. His background of being a slave did not prevent the deep friendship between him and the Prophet, and so all men should be treated equally despite their class. His appointment being the first muezzin by the prophet teaches that Allah looks the beauty of heart not physical appearance.

HAZRAT KHADIJA

1 N2017/12/Q5/B

The Prophet's employer was a woman who was successful in business. What lessons can be derived from this for Muslims now? [4]

Many lessons can be derived from this. Firstly, Muslims can learn that women can and should be allowed to work and can hold positions of stature in the workplace. Secondly, we learn that men working for them should not feel that they are inferior in any way, as how well a person does their job is more important than who employs them. Thirdly, we learn that men and women can work together. Lastly, we should, maintain integrity and respect between each other and should not have any other relation in between work as Khadija was impressed by prophet's honesty; they were not having any other relation.

2 J2014/12/Q5/B

Taking two aspects of their relationship, explain how the marriage of the Prophet and Khadija sets a good example for Muslim marriages today? [4]

Hazrat Kahdija had her own business which prophet never stopped her from doing. Learning from this, Muslims today should allow their wives if they want to work within Sharia principles. Hazrat Khadija also supported prophet financially. So husband and wife can assist each other financially to achieve their objectives and run their houses.Prophet and Hazrat Khadija loved each other regardless of any circumstances. Learning from this, husband and wife should respect each other to develop a strong bond and eventually the strong family. They should also trust each other and in times of difficulties, they should provide best possible assistance and support.

3 J2010/12/Q3/B

Why was his relationship with his wife Khadija important for him? [4]

Hazrat Khadija (RZ)'s role in Prophet (PBUH)'s social life and mission was highly significant. From financial to moral support she provided him with every sort of assistance. Firstly, when she came to know about the strange happening occurred in her husband's life, rather than questioning she showed her support and accepted what he said. Not only did she accepted the narration she also

embraced Islam. The moral support she gave to Prophet (PBUH) proved to be an encouraging factor for Prophet (PBUH) in performance of his mission to deliver the message of Allah. She always had full belief in him that encouraged him when he met opposition & discouraged. Therefore, this helped him mainly in not losing hope and continuing his mission firmly. Being a rich lady, she provided Prophet (PBUH) the financial support. This set Prophet (PBUH) free from worries of earning and provided him more time for thought and preaching. She never deserted him even though it caused her suffering like in Boycott. Such loyalty left a huge remark on his heart which made him remember her long time after her death. She gave him children and family which were the means of happiness for human so as for Prophet Mohammad (PBUH).

HAZRAT AYESHA

1 J2020/12/Q5/B

From the example of Aisha, what lessons can be learnt about education in Islam? [4]

Muslims can learn that being wife of the Prophet, and being pious and close to God, she still valued being educated, knowing the way the Prophet did things, trying to understand the teachings of Islam, and then teaching others the rules about Islamic rites and obligations, etc. This should also mean that women now should value education too, and whilst they can still be good wives and Muslims, learning and passing on that knowledge is a valuable thing to do, and should not be neglected. It also tells us that knowledge should be taken from authentic and reliable sources – Aisha took her knowledge from the Prophet (pbuh) and people took their knowledge from Aisha because of her accuracy and reliability.

2 J2015/12/Q5/B

'Aisha is a role model for Muslim women around the world.' Say whether you agree or disagree with this statement, giving reasons for your answer. [4]

I agree to the statement that Hazrat Aisha is a role model for muslim women around the world. Firstly, she inspires the community to observe Hijab. Secondly, she inspires the community to practice patience in difficult times and to have faith on Allah. During the days of her controversies she not only remained patient but also prayed hard and waited for Divine help. Thirdly, she inspires women to learn and memorize Quran and hadith. Lastly, she also inspires women to manage their time and to take part in social and political activities as she did.

3 N2011/12/Q5/B

How can she be seen as a role model for Muslims now? [4]

Hazrat Aisha is a role model for muslims around the world. Firstly, she inspires the community to observe Hijab. Secondly, she inspires the community to practice patience in difficult times and to have faith on Allah. During the days of her controversies she not only remained patient but also prayed hard and waited for Divine help. Thirdly, she inspires women to learn and memorize Quran and hadith. Lastly, she also inspires women to manage their time and to take

part in social and political activities as she did.

WIVES

1 N2018/11/Q5/B

Both wives (Aisha and Hafsa) were narrators of Hadith. What can Muslims learn from this about women and education? [4]

Muslims can learn that being wives of the Prophet, and being pious and close to God themselves, they still valued being educated, knowing the way the Prophet did things, trying to understand the teachings of Islam, and then teaching others the rules about Islamic rites and obligations, etc. This should also mean that women now should value education too, and whilst they can still be good wives and Muslims, learning and passing on that knowledge is a valuable thing to do, and should not be neglected.

2 N2015/12/Q5/B

"The best of you is the one best to his wife." Explain what the Prophet meant by this statement and how it is relevant to Muslims now. [4]

Islam does not treat women as inferior humans than men, rather gives women a very high status. Prophet emphasized on having a respectful attitude towards wives, because they are the ones on whom the environment of home is dependant. Happy wife means happy home and happy family. Prophet laid emphasis on respecting wives. He regarded those men who were good to their wives as the ones with good character and ones who were worthy of respect in the society. Many muslims and people in general are found being abusive, disrespectful towards their wives. Prophet would never encourage such heinous deeds and we need to remind us that women are respectful human beings and disrespecting them in any way is not acceptable in Islam. Wives are basically entrusted to a man to be cared for under his supervision; therefore if a man is good to those who are physically weaker than him, he will be good with everyone in general.

3 N2012/12/Q4/B

What can the life of any one of these wives teach Muslims about marriage? [4]

(Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint 'Umar and Umm Salama)

From life of Hazrat Ayesha we learn many lessons about marriage. Women can play a vital role in society so wives shouldn't be deprived of education. Kind and friendly treatment must be established and they should be treated with love and respect. As Hazrat Ayesha asked any query anytime without being hesitant. Piety of women is most important factor for wives. Wives shall contribute with husband in social, religious and political life. As she accompanied prophet in battles and farewell pilgrimage.

DAUGHTERS OF PROPHET

1 N2018/12/Q5/B

What can Muslims learn from the Prophet about the relationship between fathers and daughters? [4]

In a time where daughters were not valued, the Prophet had four, and was loving and kind to them. This shows the kind of relationship parents should have with their daughters. They should protect them and be supportive of them. Education and work should be made available to them, and all daughters should be provided for equally. Daughters in turn bring softness and care to a family, and are a means of salvation for parents who look after them; ***"Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this," (and he joined his blessed fingers.)***

2 J2017/11/Q5/B

Explain the importance of the statement, 'Daughters are a mercy (rahma)'. [4]

In a time where daughters were not valued, the Prophet had four, and was loving and kind to them. This shows the kind of relationship parents should have with their daughters. They should protect them and be supportive of them. Education and work should be made available to them, and all daughters should be provided for equally. Daughters in turn bring softness and care to a family, and are a means of salvation for parents who look after them; ***"Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this," (and he joined his blessed fingers.)***

3 N2013/12/Q5/B

Can Muslims learn from the Prophet's bond with Fatima? Give reasons for your answer. [4]

Prophet respected Fatima by standing when she entered a room, and so Muslims should learn that they should not disrespect their daughters but rather honour them; that the Prophet never mourned that he had daughters and no sons, so Muslims should not think that sons are better than daughters. Prophet used to visit Hazrat Fatima before and after travelling so we should also visit our daughter's home on special occasions. Hazrat Fatima was asked whether she

want to marry Hazrat Ali or not so we should ask our daughters about their marriage. He shared a special bond with Fatima, so she was happy to have tidings when she was told that she would be the first to follow him after his death.

GRANDSONS OF PROPHET

1 J2012/12/Q5/B

Explain how al-Husyan's death remains important to Muslims today? [4]

The event of Karbala (Husayn's death) is important for all the Muslims as it teaches many lessons to the believers. All Muslims have held Hazrat Hussain (RZ) in high regards, especially out of sympathy for the manner of his death. The way he died and the oppression he and his family bore soften the hearts of believers and overwhelm them in emotions. In remembrance of his martyrdom Shias lament and mourn every year on the 10thof Muharram. Due to the event of Karbala Hazrat Hussain (RZ) is also held in special respect. This is because of his decision to die for his principles rather than bowing to the aggression. He preferred to sacrifice his life in order to revive the true religion of his grandfather rather than surrendering before the power of Umayyads. Muslims also see Hazrat Hussain (RZ)'s death in Karbala as an example to resist unjust and ungodly rule and even give away their life but not to accept tyranny. This is one of most important feature of the event of Karbala which brought a huge message for all the generations to come.

2 J2009/12/Q5/B

Explain why they each died in the way they did· [4]

Hazrat Hasan (RZ) after the death of Hazrat Ali (RZ) held the office of caliphate. Hazrat Muawiya (RZ) had issues with that as he wanted power. Thus, he compelled Hazrat Hasan (RZ) to retire from the position. Despite the fact that he withdrew from the position; the Umayyads always viewed him as an obstacle in their leadership due to his support and his being the grandson of Prophet (PBUH). Eventually to remove this obstacle he was poisoned by them. His poisoning reflects the treachery of the Umayyads who at first assured him pensions and security but afterwards did against that. Hazrat Hussain (RZ) died because he resisted Umayyads (Yazid) as he saw them as corrupt. He believed that the appointment of Yazid was false and against the election policy of Islam. His point of view was that the father had no right to switch power to his son and make him the leader of Muslims. The right to choose the leader is of Muslim Ummah not of the ruler who died. Therefore he didn't accept Yazid as a caliph. This opposition threatened him and his family's life yet he never gave up till his death.

BROTHERHOOD

1 N2020/12/Q5/B

How can Muslims today show their brotherhood and sisterhood towards each other? [4]

Muslim countries like Afghanistan, Gaza and Palestine are in desire need of help from their fellow muslims. There is so much we can do for them by following examples of brotherhood established in 1 AH in Madinah. We can take refugees from these countries, we can donate food, water, clothing, medication and money for them. Providing money for monthly groceries or a child's education are ways we can help them to get back on their feet. We should also provide them mental and emotional stability so they can recover from the trauma they have been through. As emigrants, they need to be feel socially accepted and loved, not disregarded.

2 J2019/11/Q5/B

How can Muslims apply this model of brotherhood to help their communities? [4]

Muslim countries like Afghanistan, Gaza and Palestine are in desire need of help from their fellow muslims. There is so much we can do for them by following examples of brotherhood established in 1 AH in Madinah. We can take refugees from these countries, we can donate food, water, clothing, medication and money for them. Providing money for monthly groceries or a child's education are ways we can help them to get back on their feet. We should also provide them mental and emotional stability so they can recover from the trauma they have been through. As emigrants, they need to be feel socially accepted and loved, not disregarded.

3 N2018/12/Q4/B

Using this example, what can Muslims do for those people who have left their homes and come to live amongst them in their communities? [4]

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4 J2015/11/Q4/B

Today Muslims often seek refuge in neighbouring countries· Show how the example of the Emigrants and He

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SCRIBES

1 J2017/12/Q5/B

The scribes had the Prophet as a source of information. How useful is the internet as a source of information about Islam? [4]

It is not useful because the internet has a lot of information about Islam that is questionable, and it would be difficult to know which sites are presenting the material in the correct way, giving the correct information about an issue. Prophet himself said, ***"go to those who know"***, meaning that people should learn from scholars who have studied in a traditional way, as they would provide an understanding that a person would not necessarily get from the internet. Those interested in Islam may be put off by the sites that present Islam inaccurately, and it can also lead to people hating Islam / Muslims because they have read information that is not true.

2 J2014/11/Q5/B

Explain the importance of the principles employed by the compilers of the Qur'an at the time of the Caliphs. [4]

After the death of Hazrat Mohammad (PBUH) Quran was first compiled in the rule of Hazrat Abu Bakr (RZ) and was brought into the book form called Mushaf. This was due to the dire need to preserve the accurate text of Quran for all the generations to come. Hazrat Zaid bin Thabit was appointed to fulfill the task. He (RZ) employed various principles to ensure the authenticity of the text. He (RZ) collected the pieces from all companions and matched them with his pieces. He (RZ) also matched the pieces with his memory, with the memories of others and consulted the senior companions regarding the accuracy of the text. By all these steps he ensured that none of the written copies had anything added or omitted and so that Quran remained authentic, accurate and the same to the way the Prophet (PBUH) had received it. In the rule of Hazrat Uthman (RZ) the need of compiling Quran rose again due to the conflict of dialects. The difference in pronunciations resulted in variation in meanings of the same text. Hazrat Zaid bin Thabit (RZ), Hazrat Abdullah bin Zubair (RZ), Hazrat Abdur Rehman bin Harith (RZ)and Hazrat Saad bin Al A'as (RZ) compiled Quran in the dialect of Quraish. They preferred the dialect of Quraish in order to preserve the accurate meanings. As it was the dialect of Prophet Mohammad (PBUH) therefore preserving the meanings of Quran in the same dialect was safe and absolute. If they preferred other dialects over it, the other dialects could have corrupted or distorted the true meanings of Quran.